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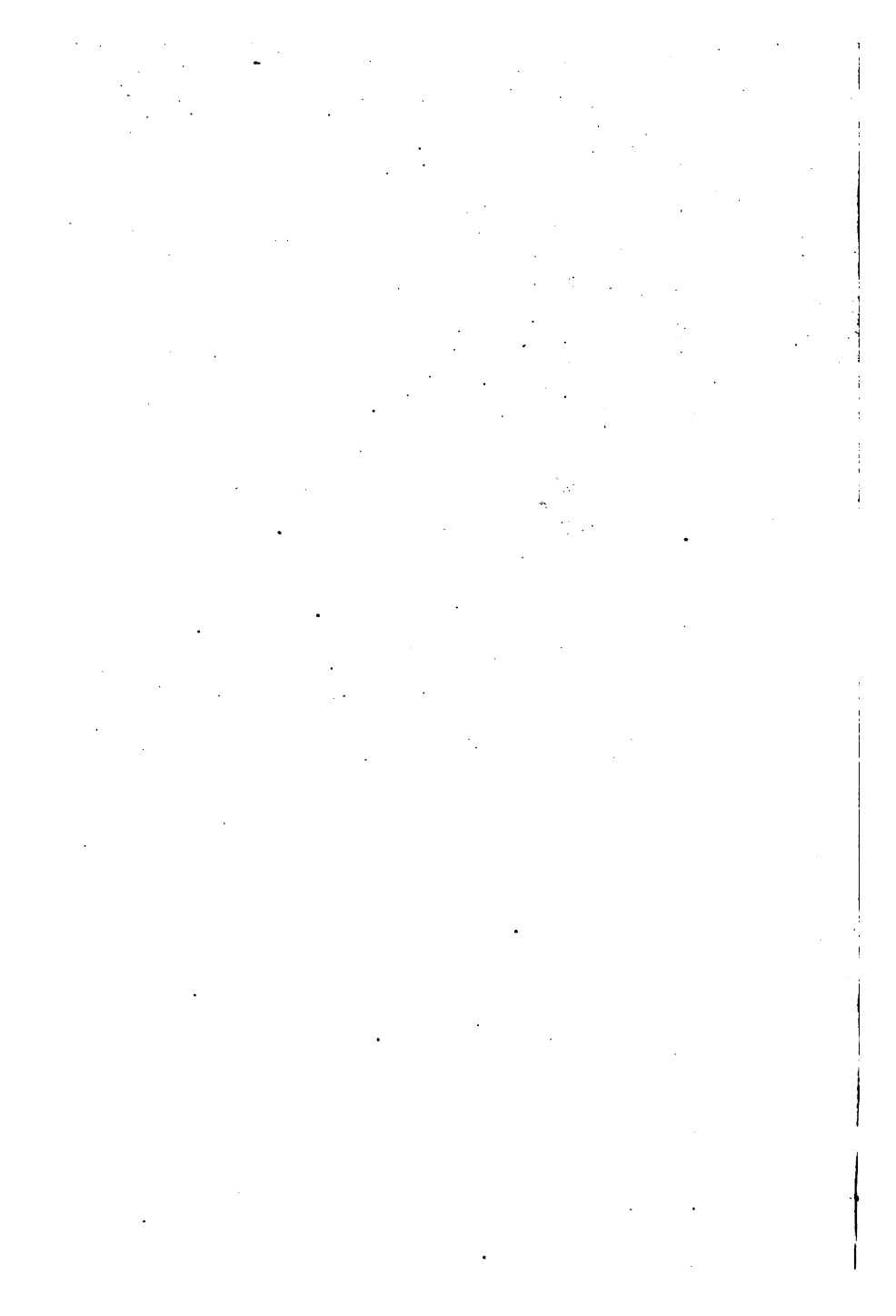
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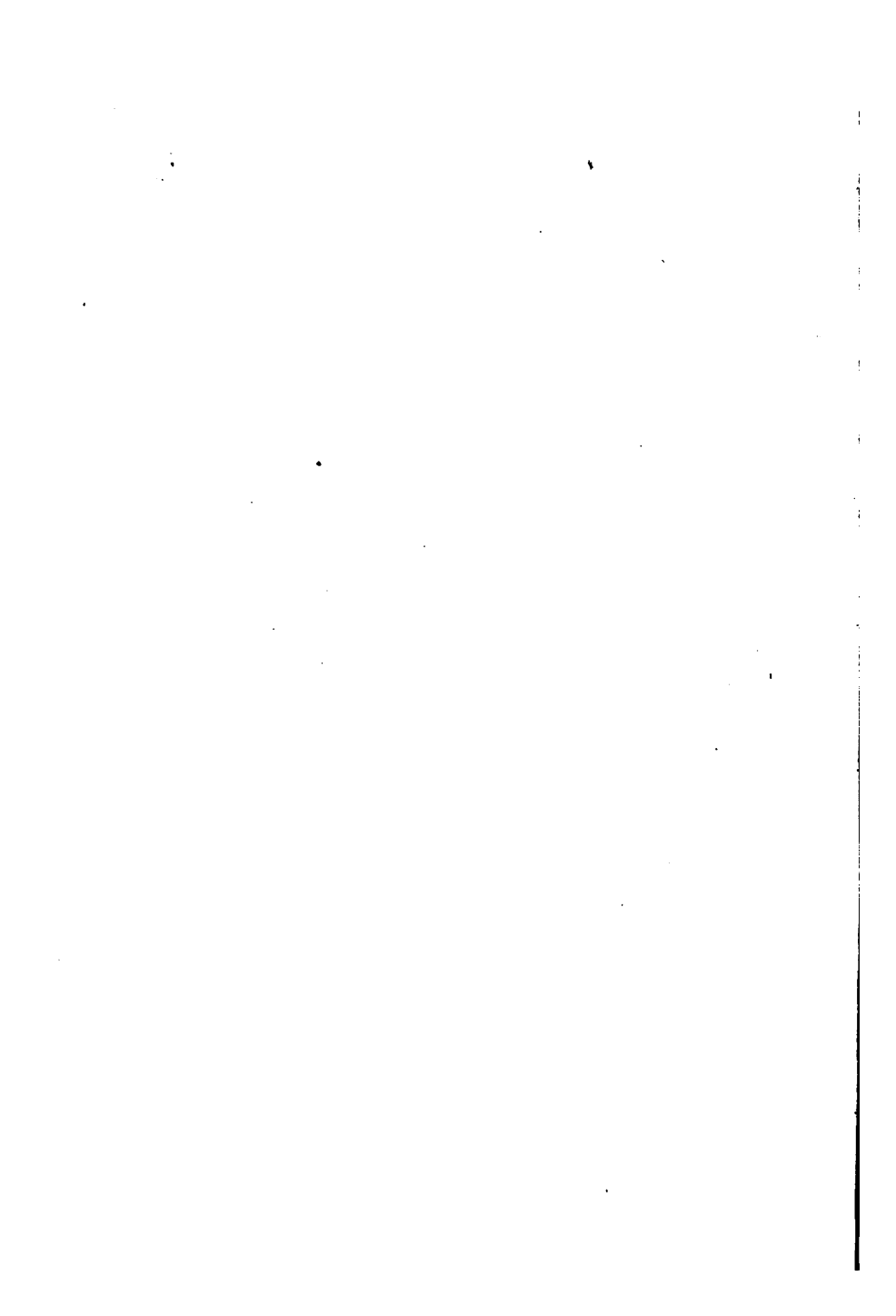
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THE BIBLES OF OTHER NATIONS.



THE
BIBLES OF OTHER NATIONS.

BEING SELECTIONS FROM
THE SCRIPTURES
OF THE
CHINESE, HINDOOS, PERSIANS, BUDDHISTS,
EGYPTIANS, AND MOHAMMEDANS.

WITH AN INTRODUCTION TO THE ETHNIC SCRIPTURES BY

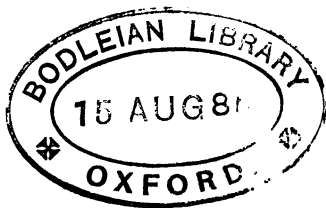
J. M. HODGSON, D.Sc., B.D., M.A.

TO WHICH IS ADDED
THE TEACHING OF THE TWELVE APOSTLES
AND SELECTIONS FROM
THE TALMUD AND APOCRYPHAL GOSPELS.

MANCHESTER:
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THE ETHNIC SCRIPTURES.

THE late Professor Henry Rogers has told us that "God has made writing an indispensable instrument of all human progress." In regard to religious development, at any rate, the influence of the sacred writings of the world has been very marked.

In the absence of a Religious Literature, religious faith and practice have seldom been either definite or progressive. Sacred Books seem to have been essential in order to the consolidation and propagation, and even to the perpetuation of any system of religious faith and service. Most of the great historical religions have possessed such books. In the case of the Religions of Greece, Rome and Scandinavia the lack of Scriptures regarded as Divine or Sacred was largely compensated by traditional Mythologies and the writings of philosophers and moralists. In fact, the application of the title 'Sacred' to any particular collection of writings dealing with the ideas and usages of religion was a matter determined, to a large extent, by the period of the national history and development in which they originated. In almost every case the whole of the earliest literary productions of a people,—bearing, as they inevitably did, upon the great problems of human destiny and duty, and of man's relation to the unseen Powers in whose existence and authority he could not but believe,—came to be regarded as, in some degree, Divine communications. At any rate, their antiquity and the solemn and important subjects of which

they treated endowed them, in the eyes of later generations, with a unique and sacred character and secured for them implicit and reverential acceptance.

The Chinese Scriptures possess, perhaps, less than any of the others, a distinctively religious character ; but they are universally recognized in China as of the highest authority.

The Hindus of the present day claim for their Scriptures that the instruction contained in them came forth from the Deity like smoke from fire. The writers themselves sometimes affirm that the thoughts that rose in their hearts were God-given ; though in other passages they speak of their inspiration as being consequent upon drinking the intoxicating Soma juice.

The Sacred Books of the Persians which are in existence are only a small portion of their original Sacred Literature. The oldest portions, the Gâthas, or religious odes, are entitled "The Revealed Thought and Word of Zoroaster ;" and the Parsis believe that the contents of their Scriptures were communicated by God in personal conversation to the prophet.

The Korân distinctly professes to be a revelation proceeding immediately from the Almighty. The phrase, "Speak, thus saith the Lord," introduces almost every sentence ; and to the Mohammedan the book possesses unquestionable Divine authority.

It is unnecessary here to discuss the possibility of Divine guidance and illumination having been granted, in some measure, to those earliest religious teachers and writers among the different nations of the world ; but that a deep

and abiding interest attaches to these ancient writings,—so influential in shaping the convictions and the histories of mighty peoples through many generations,—cannot be doubted.

The entire contents of the Sacred Books from which selections are here presented comprise, as might be anticipated, a large mass of puerile and legendary matter, together with fragments of veritable history, liturgical regulations, and numerous poetical addresses to Nature-Gods and Mythological Divinities. But scattered throughout the several Scriptures are a multitude of wise sayings and moral maxims, and not a few passages which indicate the clear apprehension by the writers of profound spiritual and religious truth.

The publishers of the present compilation do not offer the 'Selections' as samples of the entire body of Ethnic Scriptures, but as a cento of choice extracts, extracts which represent the truest and best of their contents, and which may serve to show that those early nations were not left without, at least, some 'foregleams' of that clearer and fuller light of Revealed Truth enjoyed in later times and by more highly favoured peoples.

J. M. H.

CATHOLICITY.

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad, indeed, is the carpet God has spread, and beautiful the colours He has given it. . . . There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meets me. . . . O God! whatever road I take joins the highway that leads to Thee.

Persian Scriptures.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Hebrew Scripture.

Whosoever doeth the will of my Father who is in Heaven, the same is my brother, and my sister, and my mother.

Saying of Jesus.

Of a truth I perceive that God is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him.

Saying of the Apostle Peter.

* The catholic-minded man regards all religions as embodying the same truths; the narrow-minded man observes only their differences.

Chinese Apothegm.

Altar flowers are of many species, but all Worship is one; systems of Faith are different, but God is one.

Hindu Apothegm.

He who is beloved of God honours every form of Religious Faith.

Buddhist Scripture.

God is by nature the Father of all men; and all best men He calls His sons.

Grecian Scripture.

Amid all the conflict of opinions there sounds through all the world one consenting law and idea,—that there is One God, the Ruler and Father of All. . . . I do not blame the variety of representations,

only let men understand there is but One Divine Nature ; let them love One, and keep One ever in their thoughts. *Roman Scriptures.*

If thou art a Mussulman, go stay with the Franks ; if thou art a Christian, mix with the Jews ; if thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation. *Arabian Scriptures.*

To him who on these pinions has risen and soared away to the throne of the Highest, all religions are like ; Christians, Moslems, Guebers, Jews—all adore Him in their several way and form.

Persian Apothegm.

LETTER OF CATHOLICITY.

TO THE REV. M. K. SCHERMERHORN, M.A., AUTHOR OF AN
AMERICAN WORK ENTITLED "THE SACRED SCRIPTURES
OF THE WORLD," FROM WHICH SOME OF THE SMALLER
EXTRACTS IN THIS BOOK ARE TAKEN.

7, NORHAM GARDENS, OXFORD,

March 6, 1883.

DEAR SIR :

It is always a great satisfaction to see the budding germs of the seed which one has helped to sow. I wish you all success in your endeavours after a religion of humanity, but success, to be solid, must not be too rapid. The true religion of the future will be the fulfilment of all the religions of the past—the true religion of humanity, that which, in the struggle of history, remains as the indistructible portion of all the so-called false religions of mankind. There never was a false god, nor was there ever really a false religion, unless you call a child a false man. All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held, and always was held, by one and the same hand. All here on earth tends toward right, and truth, and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is now called Christianity—so long as it excludes all other religions, instead of loving and embracing what is

good in each. Nothing to my mind can be sadder than reading the sacred books of mankind—and yet nothing more encouraging. They are full of rubbish ; but among that rubbish there are old stones which the builders of the true Temple of Humanity will not reject—must not reject, if their Temple is to hold all who worship God in spirit, in truth, and in life.

Believe me,

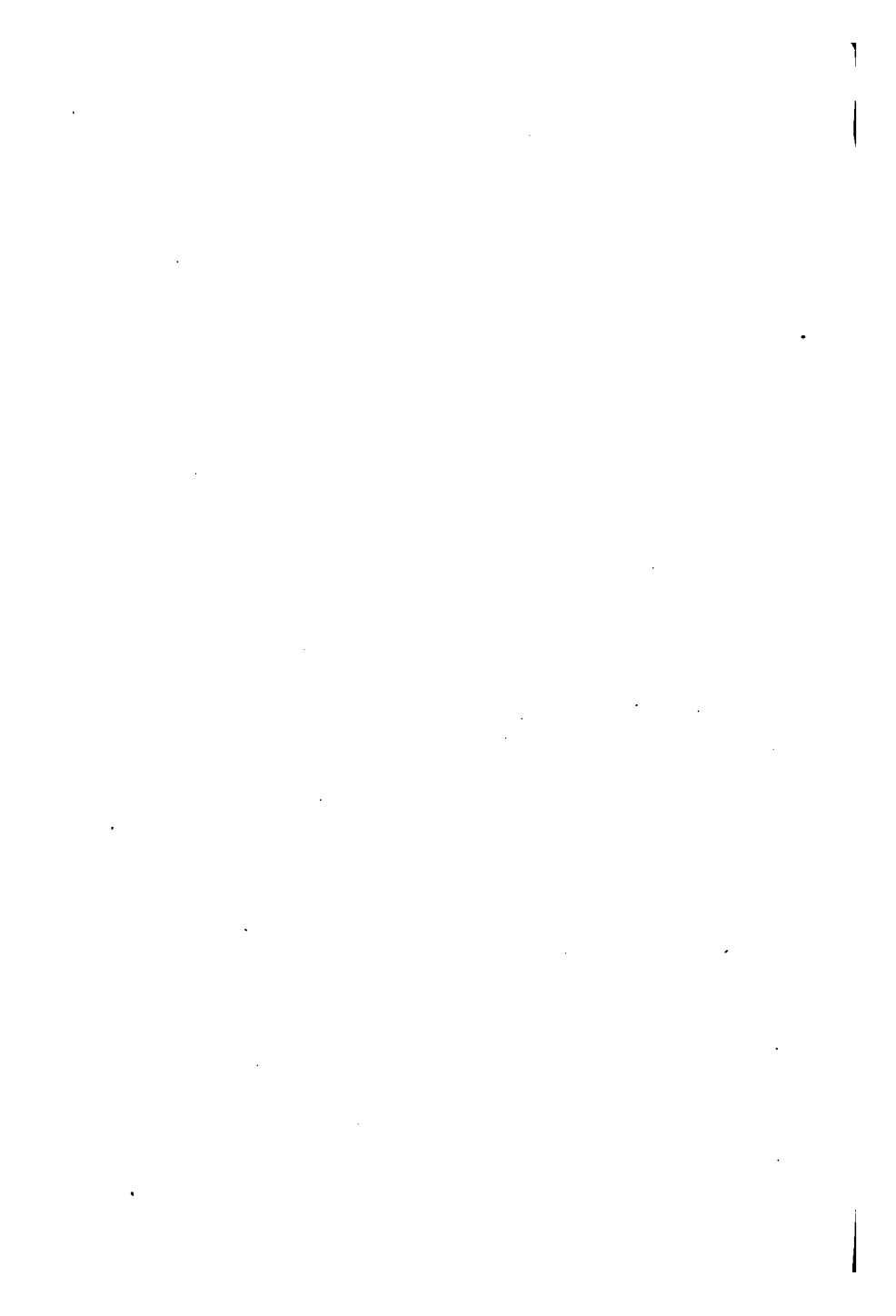
Yours truly,

F. MAX MÜLLER.

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CHINESE SCRIPTURES.

The Five King.

THE Chinese Scriptures can scarcely be regarded as possessing any distinctively religious character; they are merely a collection of ancient historical, didactic, and poetical writings. The title of the five principal books is the Five King, a term which denotes that which is canonical and authoritative. Their names are the Shû King, the Shih King, the Yî King, the Lî Kî King, and the Khun Khiu King. The Shû King contains historical notices of princes and rulers from the 24th century down to the 7th; the oldest parts are supposed to date from the 22nd century B.C. The Shih King consists of poetical compositions, ranging in date from the 18th to the 6th centuries B.C. on the manners and customs of the people, and the duties of hospitality and citizenship. The Yî King is of a Cabalistic character, and dates from the 13th century B.C. The Lî Kî King is of still later date, and contains rules for social life. The Khun Khiu King is the history of the state of Lû from 722 to 481 B.C., compiled by Confucius in the 5th century B.C.

Confucianism is one of the national religions of China, and is professed by nearly the whole of its 400 millions of inhabitants.

CHINESE SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

God the parent of men, compassionate, wise, and pure ; integrity of heart, justice, charity, and kindness toward all men are the offerings acceptable to him.

GOD is the Parent of men. He is compassionate and unwearied in blessing. He inspects kingdoms, and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions. He is offended with wrong-doing.

2 The reason which can be reasoned is not the Eternal Reason. The name which can be named is not the Eternal Name.

3 Man takes his law from the earth ; earth takes its law from heaven ; heaven takes its law from reason ; reason takes its law from within itself. Use the light to guide you home to its own brightness.

4 Heaven exercises men with trials, holds in its hands the issues of things, and determines men's lot according to their conduct.

5 Only they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden springs of things.

6 I know that one must watch incessantly over himself ; that Heaven has an intelligence which nothing escapes, and that Its decrees are without appeal. I know that It regards all things ; that It enters into all ; that It is present incessantly to all.

7 Heaven penetrates to the depths of all hearts, as day-break illumines the darkest room. We should strive to

reflect Its light, as two instruments in complete harmony respond to one another.

8 Life and death depend on the law of Heaven, which is immutable. Poverty and riches are dispensed by Heaven, who cannot be compelled. A wise man reveres the dispensations of Heaven, and thus enjoys inward tranquility and peace.

9 A disciple of Confucius being asked concerning his teaching, replied: "The doctrine of our master consists solely in integrity of heart, and treating his neighbour as he himself wishes to be treated."

10 If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.

11 What you would not like to have done to yourself, do it not unto others. When you labour for others, do it with the same zeal as if it were for yourself.

12 That which you dislike in superiors do not practise it toward inferiors; and what you dislike in inferiors do not practise it toward superiors. This is the law for measuring others by ourselves.

13 To become the superior man, I must serve my father as I wish my son to serve me; I must serve my elder brother as I wish my younger brother to serve me; I must serve my prince as I should wish my minister to serve me; and I must behave toward my friend as I would wish him to behave toward me.

14 The good man loves all men. He loves to speak of the good of others. All within the four seas are his brothers. Love of man is chief of all the virtues.

15 The mean man sows, that himself or his friends may reap; but the love of the perfect man is universal.

SELECTION II.

The virtues both of ourselves and of others are what we should commend and cultivate ; but faults and wrongs should be covered, and at the same time gradually rooted out.

HIDE the faults of others, make known their virtues.

2 When you hear people talk of the wickedness of mankind, partake not of their pleasure. When you hear people speak of the virtues of mankind, approve and rejoice therein.

3 The disease of men is neglecting to weed their own fields, and busying themselves with weeding the fields of other people.

4 True politeness consists in never treating others as you would not like to be treated by them.

5 Of all noble qualities, loving compassion is the noblest. To love and serve all men is to delight in God.

6 Tread not in crooked paths. Deceive not in the secrecy of your house. Rectify your own hearts, that you may improve others.

7 To know a thing is right, and not to do it, is a weakness. When you know a thing, maintain that you know it; when you do not know it, admit the fact: this is wisdom.

8 Fear not poverty, but fear missing of the truth. Let not thy tongue say what thy heart denies.

9 Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good action because it seems to be small.

10 Let no man do what his own sense of right forbids him to do; and let him not desire what that forbids him to desire.

11 All men have in themselves feelings of mercy and pity, of shame and hatred of vice. They are a part of the

organization of man, as much as his limbs or his senses ; and they may be trained as well.

12 The mountains naturally bring forth beautiful trees ; even when the trunks are cut down, young shoots will constantly spring up. If cattle are allowed to feed on the mountain, it looks bare ; shall we therefore say that bareness is natural to the mountain ? When the lower passions are let loose, they eat down the nobler growths of love and reverence in the heart of man ; shall we therefore say there are no such feelings in his heart ? Under the quiet, peaceful atmosphere of morning and evening, the shoots that have been browsed tend to grow again.

13 Humanity is the heart of man ; justice is the path of man. To develop the principles of our higher nature is to know heaven.

SELECTION III.

Goodness, duty, and peace belong together ; friendship, filial piety and kindness toward all living things, together with humility and self-control, constitute the sum of all virtue.

THE good should be met with goodness, and the not good should also be met with goodness. The upright should be dealt with uprightly, and those who are not upright should also be dealt with uprightly. The wise man avenges injuries by benefits.

2 The path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers.

3 Peace is the highest aim of the superior man. Begin to regulate before disorder comes. Where legions are quartered briars and thorns grow.

4 Have only such friends as will advance you in piety and virtue. Friends should give each other good counsel, and stimulate each other to the love of goodness.

5 Do not exact from others that they love you as much as they can, or as much as they ought ; but exact from yourself that you thus love them.

6 Deal with evil as you would with a disease of your own body. The object of punishment is to make an end of punishing.

7 They who remember the benefits bestowed by parents are too grateful to remember their faults.

8 They are happy who can return to father and mother the care they received from them in infancy ; still happier are they who can return their smiles and caresses, and feel for them the same love they have received.

9 Old age sometimes becomes second childhood : why should not filial piety become parental love ?

10 The fidelity of the dog should shame men who are forgetful of benefits.

11 Do not kill a bird three springs old ; the little ones in the nest are awaiting the father's and mother's return. Do not frighten sleeping birds, nor kill those with young, nor break eggs unnecessarily.

12 Be humane to all animals, even to insects. Harm not even plants or trees.

13 One who shot a stag and hit his own son, while he was grieving, heard a voice say, The stag loves his child as you love yours.

14 He who wishes to secure the good of others has already secured his own.

15 One forgives every thing to him who forgives himself nothing.

16 To indulge a consciousness of goodness is the way to lose it.

17 Be not sorry if men do not know you, but be sorry if you are ignorant of men.

18 Not to correct our faults is to commit new ones.

19 Very near together are hearts that have no guile.

20 The truly great man is he who does not lose his child-heart. He does not think beforehand that his words shall be sincere, nor that his actions shall be resolute: he simply always abides in the right.

21 When you have learned how to live well, you will know how to die well.

22 Religions are many and different; but reason is one. We are all brethren.

23 Maintain a love of harmony, that through your families the common speech shall be, Let us help one another!

SELECTION IV.

Virtue and wisdom cultivated in the individual will purify and establish the family, society, and the state.

A DROWNING kingdom must be rescued by right principles; not, like a drowning person, by the hands.

2 Great generals are great criminals. The hearts of men do not submit to force, but to virtue.

3 If wise and virtuous men were to govern a state for a hundred years, they would put an end to tyranny and punishments.

4 A man should not say, I am concerned because I have no place; but, I am concerned how I may become fit for one.

5 To see a man of eminent virtue, and not to promote him to a high station, shows disrespect to virtue. To see a base man and not dismiss him, not send him to a great distance, is an error.

6 Virtue is the root, and revenue the branches. If you lightly esteem the root, and attend principally to the branches, you spread disorder and rapine among the people.

7 Advance the upright, and set aside the crooked, and the people will be submissive to the laws.

8 A ruler must first have virtue in himself, then he may require it in others ; he must be free from vice himself, then he may reprove it in others.

9 Things being investigated, knowledge became complete ; knowledge being complete, thoughts were sincere ; thoughts being sincere, hearts were rectified ; hearts being rectified, persons were cultivated ; persons being cultivated, families were regulated ; families being regulated, states were rightly governed ; states being rightly governed, the whole nation was made tranquil and happy.

HINDU SCRIPTURES.

The Vedas.

THE Sacred Literature of the Hindus consists of I. Sruti, and II. Smriti. I. The former, which is regarded as Divinely revealed, includes the different sections of the 4 Vedas. The Rig-Veda is the Veda of Praise; the Yayur-Veda the Veda of Sacrifice; the Sama-Veda contains the Ritual of the Soma Worship; and the Atharva-Veda is the Veda of Incantations. Each of these Vedas consists of three parts,—a Sanhita, or collection of Mantras or hymns; a Brahmana, or ritualistic rubric; and an Upanishad, or philosophical doctrine. The oldest and most important parts of these books are believed to have been written between 1500 and 1000 B.C.

The Rig-Veda-Sanhita, the most ancient portion, contains 1017 hymns addressed to various Nature-Gods.

II. The second division of Hindu Sacred Scriptures includes nearly all the later Sanskrit literature;—the Vedangas, the Law-books, the great Epics, and the Puranas.

Brahmanism, or Hinduism, is the religion of about 120 millions of human beings.



HINDU SCRIPTURES—GENERAL SELECTIONS.

SELECTION I.

The one Supreme Mind, Supreme Ruler, Divine Parent, living and true God.

THERE is One Supreme Mind, which transcends all other intelligences. Moving, It cannot be shaken ; distant, yet It is near. It pervades the system of worlds, and is yet infinitely beyond it.

2 He exists by Himself ; He is All in all, because all is in Him. The Ganges flows,—it is God. The ocean roars,—it is God. The cloud that thunders, the lightning that flashes, is God. As from all eternity the universe existed in the Spirit of God, so to-day all that exists is in His image.

3 We meditate on the adorable light of the Divine Parent. May He direct our minds !

4 Lord, Thou art every day manifested with the rays of the morning, imparting life to the torpid, and giving form to the shapeless masses of beings. Heaven and earth take refuge with Thee as a child with its mother.

5 I celebrate the thought of the Beneficent Father and the Sovereign Mother, from whom have proceeded all creatures, their offspring, sharing their immortality.

6 There is One Living and True God ; everlasting, without parts or passion ; of infinite power, wisdom, and goodness ; the Maker and Preserver of all things.

7 The vulgar look for their gods in water ; the ignorant think they reside in wood, bricks, and stones ; men of more extended knowledge seek them in the celestial orbs ; but wise men worship the Universal Soul.

8 By One Supreme Ruler is the universe pervaded ; even every world in the whole circle of Nature.

9 That Spirit who is distinct from matter, and from all beings contained in matter, is not various. He is One, and He is beyond description. His glory is so great there can be no image of Him. He is the Incomprehensible Spirit, who illuminates all, and delights all ; from whom all proceed, by whom they live after they are born, and to whom all must return.

10 He is the Ruler of the Intellect, self-existent, pure, perfect, omniscient, and omnipresent. From all eternity He has assigned to all creatures their respective purposes. No vision can approach Him, no language describe Him, no intellectual power can comprehend Him.

11 A husband is loved, not because we love the husband, but because we love in him the Divine Spirit. A wife is loved, not because we love the wife, but because we love in her the Divine Spirit. Children are loved, not because we love the children, but because we love in them the Divine Spirit.

12 Nothing but the Supreme Being should be adored by a wise man.

SELECTION II.

Man is a manifestation of God, and should adore, obey, and love Him as the Great Soul from whom, by whom, and in whom he exists.

ON that Effulgent Power, which is God Himself, the light of the radiant sun, do I meditate ; governed by the mysterious light which resides in me for purposes of thought.

2 I myself am a manifestation of the Supreme Being.

3 There is only One Deity ; He is the Great Soul ; He is the Soul of all Beings.

4 The wise give divers names to that which is One.

Poets make the beautiful-winged manifold by their words, though He is One.

5 There is only One God, omnipotent, eternal, omnipresent. He is the Great Soul, of which all others are but parts.

6 In the beginning He arose the Source of golden light, the only born Lord of all that is. He established the earth and the sky.

7 Who is the God to whom we should offer worship? He who gives life. He who gives strength. He whose blessings all desire. He whose shadow is death, from whom immortality proceeds. He who through His power is the only King of the breathing and awakening world. He whose power is proclaimed by the snowy mountains, the sea, and the distant river. He through whom the sky is bright and the earth is firm. He through whom heaven was established; yea, the heaven of heavens. He who measured out the light in the air.

8 Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the Only Life; He who is God above all. He is the God to whom we should offer worship.

9 The world lay in darkness, as asleep. Then He, who is self-existent, the Most High, the Almighty, manifested Himself and dispelled the gloom. He whose nature is beyond our reach, whose being escapes our senses, who is invisible and eternal, He, the All-pervading, Spirit whom the mind cannot grasp, even He shone forth.

10 Let us adore the supremacy of that Spiritual Sun, the Godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return; whom we invoke to direct our undertakings aright, in our progress toward His holy seat.

11 O Thou, who givest sustenance to the world, unveil

the face of that *true* Sun, now hidden from us by its veil of golden light! so that we may see the truth, and know our whole duty.

12 May our Father in Heaven be favourable to us! May the Eternal One protect us evermore! We have no other Friend, no other Father, than the Father of Heaven, who is the Father of Men.

SELECTION III.

True religion consists not in ceremonial acts nor in selfish aspirations, but in moral purity, and in the proper performance of moral duties.

A WISE man must discharge all his moral duties, even though he does not constantly perform the ceremonies of religion; he will fall very low if he performs ceremonial acts only, and fails in the discharge of his moral duties.

2 Religious acts which proceed from selfish views with regard to this world, such as offering prayers to obtain rain, or with hope of reward in the next world, are external and selfish.

3 But acts performed with a knowledge of God, and without self-love, are internal and disinterested.

4 Religious exercises performed to obtain reputation, or for an appearance of sanctity, come from inferior influences of the soul, and are of little worth.

5 The best worship is that which is offered without expecting to attain any particular object; and that is the worst which is performed for the accomplishment of a particular end.

6 The religious exercise of the body is to be pure; of the lips, to speak always truly and kindly; of the thoughts, to control selfish inclinations and cherish benevolent tendencies.

7 The worship of spiritual wisdom is far better than worship by the offering of things.

8 They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness; but they are in still thicker gloom who are solely attached to fruitless speculations.

9 The Lord of Life should not be worshipped with faded flowers. Those that grow in thine own garden are far better than any other. With the flowers that are gathered, there must be reverence: itself a flower.

10 Why say I will go on a pilgrimage to the holy city? Why long for the sacred wells? How can the true holy city be attained by an evil-doer?

11 Though we live in the desert, sanctity is not there; neither is it in the sky; nor is it at the confluence of holy rivers on earth.

12 Convert thy body into a temple; give up evil thoughts, and see God with thine internal eye.

13 Darkness is never dispelled by a painted flame; so Scripture will never free the soul from fear, without the light of inward experience.

14 Though a dog were to roam to the sacred city, he would not thereby be changed into a lion; or if a swine were to travel to a holy spot, he would not thereby become an elephant; so no pilgrimage will make a saint of a man who has no holy aspirations.

15 Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice-born.

16 The source of final happiness is in the heart, and he is a fool who seeks it elsewhere; he is like the shepherd who searched for the lamb that was in his own bosom.

17 Why bring stone from the hills, to build fine temples

for God to dwell in? God, as a living being, constantly dwells within you.

18 Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being.

SELECTION IV.

God dwells in all, but especially in those who are merciful, unselfish, just, truthful, and humane.

THAT Supreme Spirit, which thou believest to be one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and thy wickedness.

2 The soul itself is its own witness and its own refuge. Offend not thy conscious soul, the supreme internal witness of men!

3 The simple have said in their hearts, None sees us. Yet God distinctly sees them, even the Spirit within their own breasts.

4 The light, like the morning star, which dwells in the inmost heart of every man, is our refuge.

5 He is dear to me who is free from enmity, merciful, the friend of all nature, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves.

6 He also is my beloved of whom mankind are not afraid, and who is not afraid of mankind; who is free from the influence of impatience and the dread of harm.

7 He is dear to me, who is unexpected, just, pure, impartial, and free from distraction of mind; who is the same in friendship and hatred, in honour and dishonour; who is unsolicitous about the event of things; who is of a steady mind; to whom praise and blame are the same.

8 The way to eternal beatitude is open to him who without omission speaketh the truth.

9 To be dumb for the remainder of life is better than to speak falsely.

10 The sacrifice of a thousand horses has been put in the balance with one true word, and the true word weighed down the thousand sacrifices. No virtue surpasses that of veracity.

11 There are two roads which conduct to perfect virtue ; to be true, and to do no evil to any creature.

12 It is not good to forget a benefit, but it is good to forget an injury on the moment.

13 Return good for evil.

14 Abstain from unlawful gains.

15 Immediately relinquish any advantage that has been gained without equity.

16 Be chaste. Resist sensual appetites. Neither Sacred Scriptures, nor religious ceremonies, nor pious austerities, nor the offering of sacrifices, nor liberality, will procure felicity to a man contaminated with sensuality.

17 Who is this natural beauty who advances with so much grace ? The rose is on her cheeks ; her breath is pure as morning dew ; joy tempered with modesty animates her countenance. It is Health, the daughter of Exercise and Temperance.

18 The true rule in business is to guard and do by the things of others as they do by their own.

19 Do not force upon thy neighbour a hat that hurts thine own head.

20 Among those who labour for future happiness, he is greatest who lives well in his own household.

21 He who despises women despises his mother. When women are honoured, the Divinities are pleased ; when they are not honoured, all undertakings fail.

22 It is true charity when one builds resting-places or drinking-fountains for wanderers ; or provides food, or raiment, or medicine, for the needy ; not selecting one more than another. This is true charity, and bears much fruit.

23 The narrow-minded ask, Is this one of our tribe, or is he a stranger ? But to those who are of a noble disposition the whole world is but one family.

SELECTION V.

Sensuality, covetousness, and cruelty condemned.

SHUN wealth and pleasures repugnant to law ; and avoid even lawful acts, if they may cause pain or offence to mankind.

2 Of all pure things, purity in the acquisition of riches is the best. He who preserves purity in becoming rich, is really pure ; not he who is purified by water.

3 No man can acquire knowledge of the soul without abstaining from evil actions, and having control over his senses and his mind ; nor can he obtain it, though with a firm mind, if he is actuated by desire for reward.

4 Indestructible wealth is to be free from coveting the possessions of others.

5 What a rich man uses and gives, constitutes his real wealth. That which thou hoardest, whose is it ? Other covetous men will sport with it.

6 Labour makes known the true worth of a man, as fire brings the perfume out of incense.

7 What is religion ? It is tenderness toward all creatures.

8 Large rivers, great trees, wholesome plants, and wealthy persons are not created for themselves, but to be of service to others.

9 He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.

10 He who injures any living creature does it unto God. The Deity is pleased with him who does good to others, and who is always desirous of the welfare of all creatures.

11 He who, to give himself pleasure, injures animals that are not injurious, adds nothing to his own happiness, either living or dead. But he who never gives pain to any creature, by confinement or death, but seeks the good of all sentient beings, enjoys bliss without end.

12 The heartless one, who would carelessly trample on a worm that crawls upon the earth, is darkly alienate from God. But God dwells with him who embraces all things with his love.

SELECTION VI.

Different systems of faith are not recognized by God, but humility and sincerity, when they produce personal holiness and the practical virtues, are, under all forms, alike acceptable to Him.

FOOLISH are they who are perpetually inquiring where the Deity resides. God dwells in all things in His fulness. Kine are of different colours, but all milk is white. The flowers on altars are of many species, but all worship is one. Systems of faith are different, but God is one.

2 The object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling.

3 Why talk of a mosque or church. He alone is a true Hindu whose heart is just; and he alone is a true Mohammedan whose life is true.

4 The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Mohammedan, the companion of the Christian, and the confidant of the Jew.

5 Heaven is a palace with many doors, and each one may enter in his own way.

6 Virtue and Vice are Heaven and Hell.

7 Virtue is what man owes to himself. Though there were no Heaven, nor any God to rule the world, Virtue would be none the less the binding law of life.

8 False is the creed of those who hold that it is profitable to renounce the present life. Can ye not see that eternal existence begins in this life?

9 He who neglects to perform the duties of this life is not fit for this world, much less for any higher world.

10 The soul is the principle of life, which the Sovereign Wisdom employed to animate bodies. Matter is inert and perishable. The soul thinks, acts, and is immortal.

11 There is another invisible, eternal existence superior to this visible one, which does not perish when all things perish. Those who attain to this never return.

12 The God of the Dead waits enthroned in immortal light to welcome the good into His kingdom of joy; to the homes He has prepared for them, where the One Being dwells beyond the stars.

13 Justice is so dear to the heart of Nature, that, if in the last day one atom of injustice were found, the universe would shrivel like a serpent's skin to cast it off for ever.

PERSIAN SCRIPTURES.

The Zend-Avesta.

THE Sacred Scriptures of the Parsis are known as the Zend-Avesta, or Avesta u Zend, Text and Comment; and consist of four parts, the Yazna, the Visparad, the Yashts, and the Vendidâd. The Yazna contains chiefly sacrificial prayers; part of it, entitled the five Gathas or religious odes, is believed to have been composed by Zoroaster the reputed founder of the religion which bears his name. The Visparad consists of prayers and praises to the Supreme Powers. The Yashts are sacrificial songs. The Vendidâd contains moral and ceremonial laws.

These Scriptures as now extant are very fragmentary and badly arranged. It is supposed that they belong to various dates from the 7th to 4th century B.C. The language in which these books are written is called Zend.

Parsism or Zoroastrianism is the religion of about 10,000 Persians, and 80,000 inhabitants of Western India.

PERSIAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

The existence and attributes of God.

HE is the Principle of Goodness and Truth ; the Eternal Source of sunshine and light ; the Centre of all that exists ; the Creator of all things ; the Sovereign Intelligence ; the All-Seeing ; the Just Judge. He sitteth on the throne of the good and the perfect, in regions of pure light. He pronounced the primeval word, Be it ! and His own abode of celestial light sprang into existence, as far above the sun as the sun is above the earth.

2 Worship, with humility and reverence, the Giver of Blessings, and of all the Spirits to whose care He has entrusted the universe.

3 God appears in the best thought, in the truest speech, in the sincerest action. Through His Pure Spirit He giveth health, prosperity, devotion, and eternity to the universe. He is the Father of all Truth.

4 The height and depth of the world is centred in Thee, O Lord. I know not what Thou art. Thou art what Thou alone canst be.

5 Think not that our fathers were worshippers of Fire. That element was merely an exalted object on the splendour of which they fixed their eyes. They humbled themselves before God. And if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Supremely Pure Being.

6 Communicate to me the least name of God, and I will

return to thee His greatest. Every day He is in action. One day of His is equal to a thousand years of man's.

7 O Thou whose light manifests itself in the vesture of the world ! Thy names are manifested in the nature of man ; Thy knowledge shows itself in the science of Thy prophets ; Thy bounty is manifested in the bounty of great hearts. Recognize the mark of God in every place. The world is the image of God.

8 O Thou who existest from eternity, and abidest for ever ! sight cannot bear Thy light, praise cannot express Thy perfection. Thy light melts the understanding, and Thy glory baffles wisdom ; to think of Thee bewilders reason ; Thy essence confounds thought. Science is like blinding desert-sand on the road to Thy perfection. The town of literature is a mere hamlet compared with the world of Thy knowledge.

9 My foot has no power to tread on this path, which misleads sages. I have no power to bear the odour of this wine ; it confounds my knowledge. Man's so-called foresight and guiding reason wander about bewildered in the streets of the city of Thy glory. Human thought and knowledge combined can only spell the first letter of Thy love.

10 Praise be to Thee Amplest of Stars ! Revolving in abundant love and greatness ! Abiding in the midst of perfect order ! Cause of whatever is produced anew, and Creator of the seasons ! Thou, Maker of the day in all its splendour, art God : clothing the stars with Thy brilliancy, Thou causest them to be symbols of Thy grandeur, rays of Thy glory. They are as proofs of Thee unto Thy servants. Through their activity, beaming with glory, I seek Thee, of whom they are the reflection.

11 Thou art the Establisher and Limit of all, the Light of lights, the Lord who giveth harmony to the worlds. Wilt Thou illuminate my soul with pure light, adorable

knowledge, and lofty excellence ! Enable me to be one of those who are nigh unto Thee, who are filled with Thy love !

12 Thou pure and perfect God ! Thine is the world's beauty and dominion. Thy beauty transcends the sun, and Thy completeness the universe of forms. I call Thee not high nor low ; recognizing no limit to Thy being. Thou art highest, Thou art deepest, Thou art the essence of all being. How can I know Thee, who art beyond the vision of reason ? Being so concealed, Thou art the more revealed to the eye of the heart.

13 The world were an empty tablet if Thou hadst not written thereon Thy eternal thought. Of Thy divine poem the first word is Reason, and the last is Man ; and whoso shall trace the words from the first to the last shall find them the unbroken series of Thy favours, the varied names of Thy love.

14 Antagonistic natures blend in sweet accord : in fine ether behold the solid sphere suspended ; fire and water work together for that great harmony from which The Good sprang into being. Such harmony is the sign of The Best.

15 In mines gleam the gems, and the earth hath its green vesture ; but deep within me shall that harmony be found singing praises, with the revolving spheres, to the Fairest and the Best.

16 We worship the Pure, the Lord of Purity. We worship the Omnipresent, the True Spirit, visible and invisible : who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be ; all that keeps pure, all that is good.

17 Thou true, happy Being ! we try to speak and do only what may promote the two lives of body and mind. We worship the Wise One, who formed and furthered the spirit of earth. We beseech the Spirit of Earth to yield to our labour beautiful and fertile fields, for believer and unbeliever,

for rich and poor. We worship the Wise One with our bodies and our souls. We worship Him as being united with the spirits of pure men and women. We worship the Promoter of all Good ; all that is very beautiful, shining, immortal, bright ; everything that is Good.

18 O God, show compassion on the wicked ! The virtuous have already been blessed by Thee, in being virtuous.

SELECTION II.

Pure hearts, humane deeds, and spiritual life in God combine to prepare man for a happy death, and for blessed re-unions and joys beyond.

THE man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly meet death ; well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.

2 Souls risen from the graves will know each other, and say : That is my father, or my brother, my wife, or my sister.

3 The wicked will say to the good : Wherefore, when I was in the world did you not teach me to act righteously ? O ye pure ones, it is because you did not instruct me, that I am excluded from the assembly of the blest.

4 Setting out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart.

5 He needs no other rosary whose thread of life is strung with beads of love and thought.

6 He must be a low-minded man who can pray to God for terrestrial goods.

7 The best way of worshipping God is in allaying the

distress of the times, and improving the condition of mankind.

8 All good thoughts, words, and actions are from the celestial world.

9 Be very scrupulous to observe the truth in all things.

10 Seek truth by thought, not by searching for it in mouldy books. Look up to the sky to see the moon, instead of seeking for it in the pond.

11 Once upon a time the fishes of a certain river took counsel together, and said : They tell us that our life and being is from the water ; but we have never seen water, and we know not what it is. Then some among them, wiser than the rest, said : We have heard that there dwelleth in the sea a very wise and learned fish, who knoweth all things. Let us journey to him, and ask him to show us water, or explain to us what water is. So several of them set out on their travels, and came at last to the sea wherein the sage fish dwelt. On hearing their question, he replied,—

O ye who seek to solve the knot !

Ye live in God, yet know Him not.

12 Once when some pilgrims journeyed to Mecca, they found themselves in a fruitless valley, beholding the Kaaba, a lofty house of stone. They sought with zeal to find God, but they found Him not. Long they encircled the house of stone with their march, when a voice from within was heard saying : Why stand ye here to worship stone ? Go and worship in God's true house,—the house of truth, home of the heart ; blessed is he who enters there ! One of them, leaving the desert, made a pilgrimage to his own home, and found it a temple.

13 Brave heart, arise ! Be free from every chain, though it be glittering with gold. Be nobly courageous ! Follow the true bride of thy life, even if her name be sorrow. Let the shell perish, that the pearl may appear.

14 O man ! who art the universe in little, cease for a moment from thy absorption in loss and gain. Take one draught from the hands of Him who offers the cup of creation to thy lips ; and so free thyself from the cares of this world and anxiety about another.

15 The temple I frequent is the torquoise dome of the sky. I sell my rosary and all the holy names around it, for that wine which fills creation's cup.

16 The earth is all enchanted ground. With its light and shadow, its ebb and flow, it is all Thine, Thou Supreme Wisdom !

17 Behold the morning ! Rise up, O youth, and quickly fill thyself with the rosy wine sparkling in the cup of creation !

18 Look upon yon bush flaming with roses, like the burning bush of Moses ! Listen ! If thy soul be not deaf, thou wilt hear the voice of the Lord speaking to thee, softly and clearly, from out that bush.

19 The roses live on dew and sunshine direct from heaven. They never inquire concerning Moses. Why should you ?

SELECTION III.

Industry, heroism, charity, gentleness, and moral purity enjoined.

TO sew patch upon patch, and be patient, is better than writing petitions to great men for clothing. To use your hands in making mortar of quicklime is preferable to folding them on your breast in attendance upon a king.

2 True greatness, whether in spiritual or worldly matters, does not shrink from minute details of business, but regards their performance as acts of divine worship.

3 Contend constantly against evil, morally and physically,

internally and externally. Strive in every way to diminish the power of evil.

4 The entire world shall be populous with that action of thine which saves one soul from despair.

5 The liberal man who eats and bestows is better than the pious man who fasts and hoards.

6 Haughty thoughts and thirst of gold are sins.

7 Take not that which belongs to another.

8 Do as you would be done by.

9 Avoid everything calculated to injure others. Have no companionship with a man who injures his neighbour.

10 Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. Reply to thine enemy with gentleness. Opposition to peace is a sin.

11 Always meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair.

12 Treat old age with great reverence and tenderness.

13 Let us be such as help the life of the future.

14 Immodest looks are sins. To think evil is a sin.

15 Avoid licentiousness, because it is one of the readiest means to give Evil Spirits power over body and soul.

16 Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of Evil Spirits, who are always trying to gain possession of men.

SELECTION IV.

Diligence, justice, and pity commended.

CULTIVATE the soil, drain marshes, and destroy dangerous creatures.

2 He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness.

3 Indulge not in slothful sleep, lest the duties and good works which it is necessary for thee to do remain undone.

4 Be diligent and discreet ; eat of thine own regular industry, and form a portion for God and the good. Diligence in thy occupation is the greatest good work.

5 The sheep are not for the shepherd ; but the shepherd is for the service of the sheep.

6 The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not produce spikenard ; therefore waste not seed upon it.

7 To show favour to the wicked is in fact doing injury to the good. Pardoning oppressors is injuring the oppressed.

8 When you connect yourself with base men, and show them favour, they commit crimes with the power you give them, whereby you participate in their guilt.

9 King Nowshirvan, being at a hunting-seat, wished to have some game cooked, and there was no salt. A servant, who was sent to a village to procure some, was ordered to pay the price, lest the exaction of salt from the villagers should become a custom. They said to him, What harm could come of such a trifle ? He replied, Oppression was brought into the world from small beginnings, which every new-comer increased. If a king were to take a single apple from a peasant's garden, his retainers would pull up the whole tree. If the Sultan seized five eggs, his soldiers would spit a thousand hens.

10 He who is indifferent to the welfare of others does not deserve to be called a man.

SELECTION V.

The wisdom which consists in love, helpfulness toward others, and kindness to all forms of life commended.

A CERTAIN man quitted a monastery, and became a member of a college. One asked him what was the difference between religious men and learned men, that had induced him to change his associates. He replied: The devotee tries to save his own blanket from the waves, and the learned man endeavours to rescue others from drowning.

2 The children of Adam are members of one another, and are all produced from the same substance. When the world gives pain to one member, the others suffer uneasiness.

3 To enjoy the benefits of Providence is wisdom; to enable others to enjoy them is virtue.

4 Tell me, gentle traveller, who hast wandered through the world, and seen the sweetest roses blow, and the brightest gliding rivers,—of all thine eyes have seen, which is the fairest land? Shall I tell thee, child, where Nature is most blest and fair? It is where those whom we love abide. The space may be small, but it is more ample than kingdoms; it may be a desert, but through it runs the river of Paradise, and there are the enchanted bowers.

5 One proof of man's superiority is his knowledge; whereby he rises from a low position to an exalted station. Knowledge has a root and branches. Animals have merely the branch; men alone have the root, which consisteth in the teachings of wisdom.

6 The heart of man attaineth self-possession, and so effecteth a union with the soul; and by means of knowledge it is elevated to the glorious nature of angels.

7 But men, by slaying each other, and killing animals, resemble beasts of prey rather than angels.

8 The Prophet of the World said: We deem it sinful to

kill harmless animals, but we consider it right to destroy ravenous animals. If all ravenous animals will enter into a compact not to kill harmless animals, we will abstain from slaying them, and will hold them as dear as ourselves. Upon this, the wolf made a treaty with the ram, and the lion entered into friendly relations with the stag. And there was no more tyranny in the world, till man broke the treaty by killing animals. The consequence of this was that nobody observed the treaty, except the harmless animals.

9 If you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of an elephant.

10 Multiply domestic animals, nourish them, and treat them gently.

SELECTION VI.

Bigotry condemned, toleration enjoined; the revelations, providence, and pity of God shown to be universal.

HAVE the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand hidden places? Broad indeed is the carpet which God has spread, and beautiful the colours He has given it. There is but one Lamp in this house, in the rays of which, wherever I look, a bright assembly meets me.

2 Seest thou two or three imbeciles who hold the world between their two hands, and who in their ignorance believe themselves the wisest of the universe? Be not disturbed that they regard all as heretics who are not simpletons.

3 The Holy One will ever be the same,

The God of all, though oft invoked by many a different name.

4 The paths to God are more in number than the breathings of created beings.

5 Every prophet, whom I send, goeth forth to establish religion, not to pull it up.

6 Each prophet that appears is not to be opposed to his predecessors, nor yet complacently to exalt his law.

7 O God! whatever road I take joins the highway that leads to Thee.

8 One night Gabriel from his seat in paradise heard the voice of God sweetly responding to a human heart. The angel said, Surely this must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high. The angel hastened over land and sea to find this man, but could not find him in the earth or heavens. At last he exclaimed, O Lord! show me the way to this object of Thy love. God answered, Turn thy steps to yon village, and in that pagoda thou shalt behold him. The angel sped to the pagoda, and therein found a solitary man kneeling before an idol. Returning, he cried, O Master of the world! hast Thou looked with love on a man who invokes an idol in a pagoda? God said, I consider not the error of ignorance: this heart, amid its darkness, hath the highest place.

9 Abraham would scarcely break his fast for a week, lest some hungry traveller might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. "Guest of mine eyes!" exclaimed Abraham, "enter with welcome, and be pleased to share my bread and salt." The stranger entered, and the place of honour was given to him. When the family gathered round the board, each one of them said, "In the name of God!" but the aged guest uttered no word. Abraham said: Old man, when thou eatest food, is it not right to repeat the name of God? The stranger replied, My custom is that of the Fire Worshippers. Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged

Spirit stood before the patriarch and said : Abraham ! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine ?

10 Diversity of worship has divided the human race into seventy-two nations. From all their dogmas I have selected one,—Divine Love.

SELECTION VII.

Death not to be feared ; the wicked even on earth are in punishment, and the virtuous here and everywhere are blessed.

DEATH is certain to all things which are subject to birth, and regeneration to all things which are mortal. Wherefore it doth not behove thee to grieve about that which is inevitable.

2 Think not that I fear the world, nor my departure from it. Death being a fact, I have no fear of it. That which I alone fear is not having lived well enough.

3 In mosque and school, in church and synagogue, they have a horror of hell, and a seeking of paradise ; but the seed of this anxiety has never germinated in the heart that has penetrated the secret of the Most High.

4 Hell is but a spark of the useless troubles which we have given ourselves ; Paradise only an instant of the repose which we have sometimes enjoyed on earth.

5 I am myself hell, purgatory, and paradise.

6 Just to thy wish the door of Heaven is found open before thee. Be free from duplicity, and stand firm in the path of truth ; be free from care and trouble, and turn thy mind to things which are spiritual.

7 Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward.

8 The world, O my brother ! continueth not to any one ; place your affections on the Creator of the universe, and that will suffice.

9 Make no reliance, neither rest upon the kingdom of this world ; seeing how many like yourself it has nourished and killed.

10 When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground ?

11 O my child ! in the day of resurrection they will ask you what have you done in the world, and not from whom you are descended. That is, they will enquire about your virtue, and not about your father.

12 The cloth that covers the holy Kaaba, and which they kiss, is not famous for having been manufactured by the silk-worm ; it associated some days with one who is venerable, on which account it became venerable like himself.

BUDDHIST SCRIPTURES.

The Tri-Pitakas.

THE Northern Buddhists possess a body of Sacred Scriptures in Sanskrit, in Thibetan, and in Chinese; the Canon of the Southern Buddhists is in Pali, a dialect of the Ancient Sanskrit. The former are as yet only very partially known to European scholars, but so far as known they agree in substance with the Pali version.

The title of the Southern Buddhist Scriptures is Tri-Pitakas, or Three Baskets; the Vinaya-Pitaka contains Rules of Discipline; the Sutta-Pitaka consists of Discourses supposed to have been delivered by the Buddha, and the Abhidhamma Pitaka contains the philosophical doctrines of Buddhism. There are also voluminous commentaries upon the Pitakas which as well as these latter books are regarded as sacred and authoritative. The Buddhists believe that their Scriptures were written soon after the death of Gautama, the Buddha, in the 5th century B.C.

A Buddhist council held about the year 250 B.C. determined what books were to be recognized as part of their Canonical Scriptures.

The disciples of Buddhism number about 500 millions.

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BUDDHIST SCRIPTURES.—GENERAL
SELECTIONS.

SELECTION I.

God is the eternal, perfect, true, and merciful One ; whose love and service consist in goodness, loving-kindness, and universal charity on the part of men.

O THOU Eternal One, Thou Perfection of Time, Thou Truest Truth, Thou Changeless Essence of all Change, Thou most Excellent Radiance of Mercy, I take refuge in Thee !

2 As the great universe has no boundary, and the eight sections of Heaven have no gate-way, so the Supreme Reason has no limits.

3 We do not suppose our prayers are the only prayers in the world We ought to respect all prayer. Men of prayer belong to all countries ; they are strangers nowhere. Such is the doctrine taught by our Holy Books.

4 The Divine Law is as a cloud which, with a garland of lightning, spreads joy on the earth.

5 The water falls on all creatures ; on herbs, bushes, and trees ; and each pumps up to its own leaf and blossom what it requires for its special need. So falls the rain of the Law on the many-hearted world. The Law is for millions ; but it is one, and it is alike beautiful to all.

6 Only the religious man is good. And what is religion ? It is the perfect agreement of the will with the conscience.

7 Alms and pious demonstrations are of no worth compared with the loving-kindness of religion. The festival that bears great fruit is the festival of duty.

8 A man may recite large portions of the law, but if he is not a doer of it, he is like a herdsman who counts the cattle of others.

9 One should seek for others the happiness one desires for one's self.

10 There is no higher duty than to work for the good of the whole world.

11 Practise not usury in thy lending. Thou shalt abstain from acquiring or keeping the property of another by fraud or violence.

12 Contract no friendships with the hope of gain.

13 Speak the truth ; do not yield to anger ; and when asked, give of the little thou hast. By those steps thou wilt approach the Immortals.

14 Judge not thy neighbour.

15 Thou shalt not calumniate.

16 Thou shalt not excite quarrels by repeating the words of others.

17 Indulge not in idle, vain talk. Speak not words which are to no purpose but harm.

18 Do not call ill names. Thou shalt avoid all anger, hatred, and bitter language. Thou shalt not speak of injuries.

19 Not the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should a wise man take notice of.

20 The good man, when reviled, reviles not again ; when smitten he is not angry ; when treated violently, he returns love and good-will ; when threatened with death he returns no malice.

21 We should be deaf to hear evil of others, and blind to perceive their imperfections.

SELECTION II.

Domestic love, reverence for parents, love for all men, forgiveness, and self-control commended and enjoined.

HAVE virtuous people, the best of men, for friends.

2 The shrine of worship is in families where father and mother are perfectly honoured, venerated, and served.

3 To feed one good man is infinitely more meritorious than attending to questions about heaven and earth, spirits and demons.

4 It is blessedness without measure to keep the thoughts fixed on the laws of reason throughout the entire day's conduct, and from this religious conduct to realize a deep principle of faith.

5 Thou shalt cherish thy father and thy mother. To honour father and mother is better than to worship gods of heaven and earth. If a child should carry father and mother, one upon each shoulder, for a hundred years, he would not then do more for them than they have done for him.

6 Overcome anger by love ; overcome greed by liberality ; overcome falsehood by truth ; overcome evil by good. Hatred never ceases by hatred, but by love ; this is an old rule.

7 If a man foolishly does me wrong I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me ; the fragrance of those good actions abiding with me, and the harm of the slanderer's words abiding with him.

8 Abstain from wrath. Let a man keep in subjection his speech, his arm, and his appetite.

9 Beware of anger of the tongue : Control thy tongue. Beware of anger of the mind : Control thy mind. Practise virtue with thy tongue and with thy mind.

10 By reflection, by restraint and control a wise man can

make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand thousand men.

11 He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate,—him I call indeed a wise man.

12 Who is the great man? He who is strongest in the exercise of patience; he who patiently endures injury.

13 He for whom there is neither this shore nor that shore, nor both; he who is fearless and unshackled,—him I call a wise man.

14 He who has cut all fetters, who is independent and unshackled, who never trembles,—him I call a wise man.

15 He who has cut the girdle, the strap, and the rope, with all that pertains to them; he who has burst the bar and is awakened,—him I call a wise man.

16 Like a solid rock unshaken by the wind, wise people are unfaltering amid praise or blame.

SELECTION III.

Sensuality and wrong are their own punishments; piety and virtue their own rewards.

IF any one speaks or acts with evil thoughts, suffering will follow him, as surely as the wheel follows him who draws the carriage.

2 As a bee gathers nectar without injuring the beauty or the fragrance of the flower, so should a wise man live in this world.

3 He who indulges sensual appetites is like a person who runs against the wind with a lighted torch in his hand. Foolish man! If he does not let go the blazing torch, he must needs have the pain of a burnt hand. Just so it is

with respect to the fires of lust, anger, covetousness, and envy.

4 A man who greedily seeks wealth, or sensual pleasure, is like a child who eats honey with a knife ; scarcely has he tasted the sweetness, when he finds he has cut his tongue.

5 A man who cherishes sensual passions is like a vase filled with dirty water. All sorts of beautiful things may be placed in it, but the water, being shaken, obscures them all. Sensual desires cause confusion in the heart, as mud does in water, and prevents our seeing the beauty of supreme reason. When we get rid of this pollution, we perceive the spiritual portion of ourselves, which we had from the beginning.

6 Is a woman old ? Regard her as your mother. Is she of honourable station ? Regard her as your sister. Is she of small account ? Regard her as your younger sister. Is she a child ? Treat her reverently.

7 Abstain from thy neighbour's wife. Look not upon women unchastely.

8 Thou shalt not drink wine, nor any thing that may intoxicate. The man who drinks intoxicating liquor pulls up his own root, even in this world.

9 Let no one think lightly of evil, saying in his heart, It will not come near unto me. As a water-pot is filled by the falling of drops, so a foolish man becomes filled with evil, though it be little by little.

10 Dig up sensual appetites by the root, that the tempter may not crush you again and again, as the stream crushes the reeds.

11 There was once a king of Benares, named Brahmadatta, whose righteous administration of justice put an end to litigation in his kingdom, and left him time to turn attention to his own faults, with a view of correcting them. But when he questioned his retinue, and the citizens, they told him only of his virtues. So he mounted his chariot and

rode through the length and breadth of the land, inquiring what were his faults. In a narrow defile, he met Mallika, King of Kosala, who was abroad on a similar mission. It was necessary for one of the chariots to make way for the other ; and the coachmen began to dispute about precedence. As the kings were equals in age, wealth, and power, it was difficult to settle the question ; and it was finally determined that the most virtuous should take precedence of the other. King Mallika's charioteer said : " My master conquers the strong by strength ; the mild by mildness ; the good with goodness ; and the evil with evil." The charioteer of Brahmadatta said : " My master conquers anger by meekness ; avarice by liberality ; falsehood by truth." When King Mallika heard this, he ordered his coachman to descend and turn his chariot aside for his superior to pass.

12 Glory not in thyself, but rather in thy neighbour. Be lowly in thy heart, that thou mayest be lowly in thy actions.

13 By one's self is evil done, and by one's self one suffers. By one's self evil is left undone, and by one's self one is purified. Purity and impurity belong to one's self ; no one can purify another.

14 Out of mud springs the lotus flower ; out of clay comes gold and many precious things ; out of oysters the pearls ; brightest silks, to robe fairest forms, are spun by a worm ; bezoar from the bull, musk from the deer are produced ; from a stick is born flame ; from the jungle comes sweetest honey.

15 As from sources of little worth come the precious things of earth, even so it is with hearts that hold their fortune within. They need not lofty birth or noble kin. Their victory is recorded.

SELECTION IV.

Indolence and self-conceit condemned, and compassionate interest in all mankind extolled as the source of all virtues.

IF any thing is to be done, let a man do it; let him attack it vigorously.

2 He who does not rise when it is time to rise; who, though young and strong, is indolent; whose will and thought are weak,—that idle man will never find the way to knowledge.

3 I do not say to my disciples, Go, and by aid of supernatural power work greater miracles than man can do; but I instruct them in the law, and I say to them, Live, O saints! hiding your good works, and showing your sins.

4 A man who was born blind denied that there were any such things as sun, moon, or stars; and vain was the effort to persuade him that other people saw them. He also said he could see no colours, and he didn't believe that others could. But after a while, a skilful physician operated upon his eyes and enabled him to see. Then he was transported with wonder and joy, and acknowledged that he had formerly been blind. "But now," exclaimed he, "I see and know every thing!" A holy man, hearing his conceited talk, perceived that he had an inward blindness, worse than his former want of eyesight. And he said to him, "How canst thou say, 'I know all?' Thou canst not see through the walls of thy house; thou canst not read the thoughts of thy fellow-men; thou canst not recall any thing about thy own conception and birth. Remember with humility how much remains obscure, and by so doing thou wilt see more clearly."

5 My doctrine makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all; for men and women, boys and girls, rich and poor.

6 A poor man, with a single handful of flowers, heaped the alms-bowl of Buddha, which the rich could not fill with ten thousand bushels.

7 One should feel compassionate interest in the welfare of all human beings.

8 All virtues grow from a compassionate love of mankind.

9 Love all mankind equally.

10 As a mother so long as she lives watches over her only child, so among all beings let boundless goodwill, unmixed with enmity, prevail throughout the world.

11 He who is beloved of God honours every form of religious faith. He considers no gift or honour so much as increase in the substance of religion.

12 The root of religion is to reverence one's own faith, and never to revile that of others.

13 The good man's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.

SELECTION V.

The soul immortal ; man never dies, but lives on, and ever carries his acquisitions of wisdom and goodness with him wherever he goes, or in whatever form he exists.

THE soul is not born ; it does not die. It was not produced from any one, nor was any produced from it. Unborn, eternal, it is not slain though the body is slain. Subtler than what is subtle, greater than what is great ; sitting, it goes far ; sleeping, it goes everywhere. Thinking of the soul as unbodily among bodies, and firm among fleeting things, the wise man casts off all grief.

2 The effect of water poured on the root of a tree is seen aloft in the branches and fruit ; so in the next world are seen the effects of good deeds performed here.

3 There are treasures laid up in the heart—treasures of

charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.

4 Man never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself; the body is only my dwelling-place.

5 Birth is not birth; there is a soul already existent when the body comes to it. Death is not death; the soul merely departs, and the body falls. It is because men see only their bodies, that they love life and hate death.

6 The pearls and gems which a man has collected, even from his youth, cannot go with him to another world. Friends and relations cannot go with him a step further than his place of burial. But a man's actions, good or bad, go with him to the future world.

7 As kindred, friends, and dear ones salute him who hath travelled far and returned home safe, so will good deeds welcome him who goes from this world and enters another.

8 Never will I seek or receive private, individual salvation; never will I enter into final peace alone; but for ever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.



EGYPTIAN SCRIPTURES.

The Book of the Dead.

THE Sacred Scriptures of Ancient Egypt are generally designated the Book of the Dead, and consist of three parts. The first contains prayers to be repeated over the dead body till the process of embalming is begun. The second is supposed to be a statement of Egyptian beliefs and prayers to be used during the embalming of the dead. The third describes the Judgment of the Dead in the Hall of the Two Truths in presence of Osiris. Many chapters from these Scriptures are found inscribed on the statues, on coffins, and on the walls of tombs.

The Ritual of the Temples is said to have been set in order by Mena, the first Egyptian law-giver, but nothing certain is known as to the date at which he lived.

EGYPTIAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

God, the source of all, is to be revered as a Father, loved for his goodness, and praised for his wisdom and power.

I AM that which has been, which is, and which will be ;
and no one has yet lifted the veil which covers me.

2 The world is not to be comprehended. God, who made it, has forbidden it.

3 What we say in secret is known to Him who made our interior nature. He who made us is present with us, though we are alone.

4 Who can bless Thee, or give thanks for Thee or to Thee ? How shall I revere Thee, O Father ? It is impossible to comprehend Thy hour, or Thy time.

5 Shall I love Thee as if I were something of myself, or as if I had any thing of mine own, or rather as if I belonged to another ?

6 Thou art what I am ; Thou art what I do ; Thou art what I say. Thou art all things, and there is nothing which Thou art not.

7 Thou art all that is made, and all that is not made.

8 Thou art the Mind that understandeth all things ; Thou art the Good that doeth all things ; Thou art the Father that maketh all things ; Thou art Thyself.

9 Of matter, the most subtle portion is the air ; of air, the most subtle part is the soul ; of the soul, the most subtle part is the mind ; of the mind, the most subtle part is God.

10 What is truth, through me, sings praises to the Truth.
What is good, through me, sings praises to the Good.

11 O All! receive a rational homage from all things.
Thou art God.

12 Thy messenger, by the fire, by the air, by the earth, by
the water, by the spirit, by all beings, proclaimeth these
things concerning Thee.

SELECTION II.

*The spirit survives the body ; and whenever it is sufficiently
purified, will enter the abodes of heavenly glory and rest.*

THE soul lives after the body dies.

2 The soul passes through the gate ; he makes a way
in the darkness to his Father.

3 He has pierced the heart of evil, to do the things of
his Father. He has come a prepared Spirit.

4 He says : Hail, thou Self-Created ! Do not turn me
away. I am one of Thy types on earth. I have not privily
done evil against any man ; I have not been idle ; I have
not made any to weep ; I have not murdered ; I have not
defrauded ; I have not committed adultery. I am pure.

5 Then shall the Judge of the dead answer : Let this
soul pass on ; he is without sin ; he lives upon truth.

6 He has made his delight in doing what is good to men,
and what is pleasing to God. He has given food to the
hungry ; drink to the thirsty ; and clothes to the naked. His
lips are pure, and his hands are pure. His heart weighs
right in the balance. He fought on earth the battle of the
good, even as his Father, the Lord of the Invisible World,
had commanded him.

7 O God, the protector of him who has brought his cry
unto Thee, make it well with him in the world of Spirits !

8 He loved his father, he honoured his mother ; he loved

his brethren, and never went from home in a bad temper. He never preferred the great man to him of low condition.

9 He was a wise man. His soul loved God. He was a brother to the great men, and a father to the humble ones; and he never was a mischief-maker.

10 Such as these shall find grace in the eyes of the Great God. They shall dwell in the abodes of glory, where the heavenly life is led. The bodies which they have abandoned will repose for ever in the tombs, while they will enjoy the presence of the Great God.

SELECTIONS FROM THE TALMUD.

INTRODUCTION, BY L. M. S.

THE Talmud is divided into two parts, called the Mishnah and Gemara. The Mishnah comprises the various traditions relating to the manner of performing the precepts of the Pentateuch, and other interesting points in Jewish antiquity. They were collected by Rabbi Judah the Prince at Tiberias about the year 200 A.D. The Gemara contains the minutes of discussions by later Rabbis respecting apparently clashing traditions, and the application of general laws to special cases. There are two redactions of the Gemara, one made in Palestine about the year 360, the other in Babylon about the year 420. It is the latter which is recognized by the Jews as a code.

But the Talmud is something more than a work of casuistry. The discussions often ran into by-paths, and the distinctly legal aspect of the work is relieved by homiletical sentences, parables, anecdotes, witticisms.

The Babylonian Talmud is generally printed in twelve folio volumes, and considering that the first traditions are ascribed to the scribes of whom Ezra was the first, we may say that the Talmud notifies a thousand years of the religious thought of God's chosen people.

Even when the traditions were committed to writing, they were still called the oral or unwritten law, in contradistinction to the Pentateuch which remained, under all circumstances, the immutable code, the divinely given constitution, the written law.

SELECTIONS FROM THE TALMUD.

PART FIRST.

BIBLICAL HISTORY.

Cain and Abel, &c.

AND Adam knew his wife Eve, and she conceived and bore him two sons and three daughters.

The first-born she called "Cain," saying, "I have gotten a man from the Lord."

Her second son she called "Abel," saying, "With nothing we come into the world, and with nothing will we be taken from it."

When the lads grew up, their father gave to each of them a possession in the land. Cain became a tiller of the soil, and Abel a shepherd.

And after a time it came to pass that the lads each brought an offering to the Lord. Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock. But while Abel selected the finest and best-conditioned animals, Cain offered fruit of an inferior quality, the poorest which the earth offered. Therefore Cain's offering was unheeded, while the fire of acceptance fell from heaven, consuming the gracious gift which his brother had presented to his Maker. Thus a feeling of jealousy found birth in Cain's heart, and he resolved, when a good opportunity should offer, to slay his brother.

This time came upon an occasion when Cain was ploughing his fields. Abel, leading his flocks to pasture, crossed the ground which his brother was tilling.

In a wrathful spirit, Cain approached Abel, saying,

"Wherefore comest thou with thy flocks to dwell in and to feed upon the land which belongs to me?"

And Abel answered :

"Wherefore eatest thou of the flesh of my sheep? Wherefore clothe thyself in garments fashioned from their wool? Pay me for the flesh which thou hast eaten, for the garments in which thou art clothed, for they are mine, even as this ground is thine ; then will I go out of it, aye, and fly through the air, so that I may not touch it."

Then said Cain to his brother :

"Behold, thou art in my power. If I should see fit to slay thee now, to-day, who would avenge thy death?"

"God, who has placed us upon this earth," replied Abel. "He is the judge who rewardeth the pious man according to his deeds, and the wicked according to his wickedness. Thou canst not slay me and hide from Him the action. He will surely punish thee, aye, even for the evil words which thou hast spoken to me but now."

This answer increased Cain's wrathful feelings, and, raising the implement of his labour which he was holding in his hand, he struck his brother suddenly therewith, and killed him.

Thus was the blood of Abel spilled by Cain his brother, and the blood ran along the ground, even to the place where Abel's flocks were staying.

And it came to pass, after this rash action, that Cain grieved and wept bitterly. Then, arising, he dug a hole in the ground, and buried therein his brother's body from the light of day.

And after this, the Lord appeared to Cain, and said to him :

"Where is Abel, thy brother, who was with thee?"

And Cain replied unto the Lord :

"I know not! Am I my brother's keeper?"

Then said the Lord :

"What hast thou done ! Thy brother's blood cries to me from the ground. Thou thinkest I know not of thy action, of the crime which thou hast committed, which thou wouldst now deny. Cursed be thou from the ground which oped to swallow up thy brother's blood. No longer shall it give its strength to thee and answer to thy efforts ; no longer shall it give thee aught but thorns. A fugitive and wanderer shalt thou henceforth be upon the earth."

And Cain went forth a wanderer from the presence of his Maker, forth to the land on the east of Eden.

Now, after this time, when God began to give Cain rest, his wife conceived and bore a son. And Cain called his son "Enoch," because God had at last given him rest upon the earth. And he began to build a city, and this, too, he called "Enoch," for the same reason, because he was no longer a fugitive and a wanderer as before.

Now, when Adam was one hundred and thirty years old, he begat another son, whom he called "Seth."

And Seth lived one hundred and five years, and begat "Enosh."

Then the people increased and grew many upon the face of the earth. And they polluted their souls by sin and rebellion against the Lord. Their wickedness and their transgressions increased day by day. They forgot the Eternal who had formed them and given them the earth as a possession. They made images of copper and iron, of wood and of stone, to which they prostrated themselves in worship.

During the entire lifetime of Enosh the people continued thus unrighteous.

Therefore God's wrath was kindled against them, and he caused the river Gichon to overflow, and destroy and consume them. But though one-third of the earth was thus

destroyed, the remaining people did not repent; they continued in their evil ways, displeasing in the sight of the Lord.

During this time there was neither sowing nor reaping. There was a grievous famine in the land, for when the people became corrupt, the land was also corrupted, and, instead of fruit for man's sustenance, it brought forth thorns and thistles.

PART SECOND.

SPECIMENS OF BIBLICAL COMMENTARIES.

THE DELIVERANCE FROM EGYPT.

"Moses fled from the face of Pharaoh and tarried in the land of Midian, and sat down by a well."

THREE of the prominent Biblical characters met their wives for the first time by wells of water—namely, Isaac, Jacob, and Moses.

In regard to Isaac we find, "And Isaac came from the road at the well of *Chai roi*" (Gen. 13); in addition to which Eleazer, his father's messenger, met Rebecca by the well. Jacob met Rachel by the well, and Moses met the daughters of Jithro when they came to water their father's flocks.

The Lord hates idolatry. Why then did Moses seek the house of an idolater?

The Rabbis say that Jithro had seen the error of his ways and resigned his position as priest to the idols of Midian before Moses came to him. For this reason the people held aloof from him and his family, holding no intercourse with them, and for this reason the shepherds refused to work for him, and his daughters were obliged to water and attend to his flocks.

"His eye sees, His eyebrow searches the sons of man," says the Psalmist.

"Although His divinity is of heaven," said Rabbi Janaai, "His eyes look upon earth. Even as the king who built a high tower in his orchard and dwelt therein. To his labourers he said, 'Look to my orchard that you keep it in good condition, the walks clean, and the trees carefully

attended that they may bring forth good fruit. He among ye who is faithful shall receive a just reward, and he who neglects my charge shall meet the punishment he deserves !' The world, vast and immense, is the orchard of the great King of kings, and he has placed man therein to keep his laws and statutes, and to preserve the sweet savour of obedience. They who are faithful will be rewarded, while they who neglect their trust will be dealt with according to their deeds. Therefore the Psalmist says, 'His eyes see, His eyebrow searches the sons of man.'

He searches the righteous. How? By judging of the manner in which they attend to the flocks entrusted to their charge.

David, the son of Jesse, He tried in this manner. Before the lambs David set tender grass for food ; to the old sheep he gave soft herbs and tender grass, while to the young sheep, able to chew well, he gave the old grass ; feeding each according to its wants and strength. Therefore the Lord said, "David, who is able to care for the wants of the flocks entrusted to him, will be able to rule properly over my flock, the people of Israel," even as it is written, "After the young flock He brought Him to rule over Jacob His people."

So did the Lord try Moses. While keeping the flock of his father-in-law in the wilderness a lamb left the flock and ran away. The merciful shepherd pursued it, and found it quenching its thirst at a spring by the roadside. "Poor lamb," said Moses, "I did not know that thou wast thirsty;" and after the lamb had finished drinking, he took it up tenderly in his arms and carried it back to the flock. Then said God, "Moses, merciful Moses, if thy love and care is so great for an animal, how much greater will it be, exerted for thy fellow-being ! thou shalt lead my people Israel."

THE TEN PLAGUES.

"Thus hath said the Lord, 'By this thou shalt know that I am the Lord; behold I will smite . . . the waters of the river, and they shall be turned to blood.'"

WHEN a human being designs to injure another, or to take vengeance on an enemy, he comes upon him suddenly and without warning. Not so, however, does God act. He warned Pharaoh of every plague which He brought upon Egypt, in order to give him the opportunity for repentance.

Why were the waters first smitten? Because the Egyptians worshipped the river Nile, and the Lord said, "I will first smite the god and then its nation," according to the proverb, "I will first smite the gods, then the priests will be terrified."

Blood.

Why did the Lord punish the Egyptians with blood? Because they shed the blood of innocent infants, therefore was the water of their rivers turned to blood.†

"And the Lord said unto Moses, say to Aaron, Take thy staff and stretch out thy hand over the waters of Egypt."

Why could not Moses himself smite the river?

Because the waters had protected and guarded him when he slumbered, a helpless infant, in the ark of bulrushes, and the wise sayings teach us, "Into the well wherefrom thou drawest water thou shouldst cast no stones."

Frogs.

We are apt to think the frog superfluous, not requisite in the economy of the universe. Not so—every living thing has its purpose, and the frogs became an instrument in Pharaoh's punishment. The river Nile brought forth frogs in abundance, but they strayed not from its banks. Then

God said, "Thou sayest, 'the river is mine,'—verily I will show thee that even thy house is not thy own; the frogs shall enter into it, even into thy kneading trough, they will sit in thy dough and consume it."

The frogs caused the Egyptians more annoyance than that occasioned by the mere pecuniary loss which they carried with them, for they were very noisy; therefore it is written, "Moses cried (*i.e.*, spoke with a loud voice) to the Lord, on account of the frogs."

Lice.

"Say to Aaron . . . and smite the dust of the earth."

Why did not Moses himself smite the dust?

Because Moses hid in the dust the body of the Egyptian whom he found smiting a Hebrew, and the dust concealed his action. Therefore were the plagues involving the water and the dust wrought through Aaron.

Why were the Egyptians afflicted with this plague?

Because they had forced the Israelites to sweep the streets and to work in mortar, dust, and bricks. Therefore was the dust of the streets turned to lice. The magicians were unable to produce the lice, because they could not imitate articles smaller than a barleycorn; therefore they said, "This is the finger of God."

The Multitude of Beasts.

"Rise up early," &c.

God said to Moses, "This man persists in his obstinacy, despite the plagues already brought upon him; therefore say to him that the next will be more dreadful than the others all combined; bid him let Israel go."

The beasts swarmed first into the house of Pharaoh, because he was the first to oppress Israel, and then into the houses of his servants, because they followed in his lead.

Why were these beasts brought upon the Egyptians?

Because they had forced the Israelites to endanger their lives by hunting wild beasts.

We find that the frogs died in the land of Egypt, but that the beasts were removed. Why this difference? Because the frogs were worthless, but the Egyptians might have profited from the furs of the wild beasts.

Pestilence.

Why was this plague brought upon them?

To show that the plagues were directed only against the Egyptians, for as the Bible tells us, "There had not died of the cattle of the Israelites even one." Even cattle belonging to a Hebrew and in the possession of an Egyptian was saved, as was also the cattle owned in shares by an Egyptian and an Israelite.

Boils.

Why did He bring boils upon them?

Because they had compelled the Israelites to clean their houses and courts, thus making their blood impure, and producing boils.

Why were the magicians unable to stand before Moses on account of the inflammation?

Because they had advised that every son born to Israel should be cast into the river.

"The Lord hardened," &c.

When the Lord saw that the five plagues already brought upon Pharaoh did not cause his repentance, he said, "Even should he wish to repent hereafter, I will harden his heart that he may receive the full measure of his punishment."

Hail.

"Behold, then will I let rain about this time to-morrow," &c.

Moses made a mark upon the wall of Pharaoh's house,

saying, "When the sun shall shine to-morrow upon this spot there will be hail, therefore bring in thy cattle," &c.

Again, the compassion of God is displayed to us. Even in His anger He was still mercifully inclined towards the wicked people and their cattle. He intended the plague of hail to destroy vegetation, not life; therefore he warned the people to keep themselves and their flocks under shelter.

"The Lord said . . . Stretch out thy hand towards the heaven," &c.

Although "the heavens are the heavens of the Lord," yet "the earth hath He given to the children of men." (Psalm cxx. 16.)

An emperor, ruling Rome and Syria, might have a decree forbidding Romans to visit Syria, and Syrians to visit Rome. So God in creating the world pronounced the heavens "the heavens of the Lord," the residence of godly beings.

"But the earth hath He given to the children of men;" the earth must be the scene of their sojournings. Yet, "whatsoever the Lord willeth hath He done, in the heavens and on the earth; in the sea and in all the deeps." (Psalm cxxxv. 16.)

He descended upon the earth at Mount Sinai; at the time of the creation He said, "Let the waters gather together in one place," and when it pleased Him so to do, He made the sea dry land, even as it is written, "And the children of Israel walked upon dry land in the midst of the sea."

In the same manner God gave Moses permission to rule over the heavens, to stretch his hands towards them, and bring down a hailstorm over the land of Egypt.

Why were they punished with hail?

Because they had compelled the Israelites to plough their

fields, sow their grain, care for their trees, and to perform all the menial labour incidental to the cultivation of the soil. Therefore God sent this hailstorm to destroy the products of the ground, that the Egyptians might reap no profit from the enforced labour of His people. When God saw that they disregarded His warning, and neglected to put their cattle under shelter, He caused the cattle to die from the effects of the storm.

The hailstones were very large, each of them being about the size of an infant's head ; and as they touched the ground they burst into flame.

Locusts.

Why did God bring the locusts into Egypt ?

The Israelites had sowed the fields with grain, and the locusts were brought to destroy all that had escaped the hail.

This plague was so grievous as to wring from Pharaoh the acknowledgment, "I have sinned against the Lord your God that I did not let Israel go." "And against you" (Moses and Aaron), "that I have driven you out of my house."

Darkness.

"But for all the children of Israel there was light in their dwellings."

Why, is it not written, "There was light in the land of Goshen ?"

Because, wherever the Israelites were, there was light for them ; but to an Egyptian, even in the same room with an Israelite, all was impenetrable darkness.

The Slaying of the Firstborn.

"Thou shalt not see my face any more."

Such were the words of Pharaoh, when Moses appeared

before him, to warn him for the last time of the doom awaiting him should he still oppose the exodus of Israel. Moses answered :

"Thou hast spoken well. Nevermore will I come to thee, but thou wilt come to me, and thy servants and thyself will entreat me, bending, to depart from thy country, and then will I go."

Some of the Egyptians, fearing Moses's prophecy, slept that night in the houses of the Israelites. But the death-stroke found them, and the Israelites awakening, found an Egyptian's corpse beside him.

Great was the distress in Egypt. Pharaoh called to Moses and Aaron, and said, "Arise!" They replied, "What would Pharaoh with us? Has he come to us?" "Arise!" he cried, "arise and go."

The Israelites went forth from Egypt on the eve of the fifteenth of Nissan ; on this same night, many years later, the army of Sennacherib, encamped before Jerusalem, was slain by the Lord. King Hezekiah, and the inhabitants of the besieged city, celebrated the feast of Passover according to the command of God, and sang praises and hallelujahs to His Holy Name.

But Hezekiah was heavy at heart, and he said :

"To-morrow the city may be taken." Yet, lo, when they arose in the morning, the Lord had again *passed over* for His people, and the invading army lay dead in its camp.

Before inflicting the last plague, God warned Pharaoh, as it is written, "*I will smite all the first-born of Egypt.*"

Had God wished to make this the first, instead of the last of the plagues, He could have done so ; but He desired to increase the severity with the number of the plagues, and accordingly the lightest he sent first.

"*The Lord will pass through the land of Egypt and smite all the first-born.*"

A certain king sent his son to a distant country, the people of which received him with great honours, and conferred distinction upon him, finally making him their ruler. When his father heard this, he said :

“What honour shall I do to them in return? I will call that country after the name of my son.”

After some time had elapsed, he again received news from the distant land; its people had taken away the honours conferred upon his son, and made him a slave. He therefore went to war with them and delivered his son.

Joseph went down to Egypt and was made governor. Great respect was also paid to Jacob, for whose death “the Egyptians mourned seventy days.”

For this God named Egypt after the garden of Eden, as it is written, “As the garden of the Lord is the land of Egypt.” When, however, the Israelites were oppressed and reduced to slavery, God made war upon Egypt, through the medium of the ten plagues, and through the last delivered his “son,” Israel, from bondage.

During the night, while the Hebrews sang praises to God, Pharaoh came to the place where Moses and Aaron dwelt, and he cried, “Arise, get thee out,” &c. Then the people scattered themselves among the Egyptians, borrowing vessels of gold and silver. But Moses sought the sepulchre of Joseph, and carried forth his bones, according to the charge transmitted to him.

“And it came to pass at the end of four hundred and thirty years,” &c.

These years are counted from the time that God appeared to Abraham in the vision known as “The Covenant of the Pieces,” and told him that his seed should be “strangers in a land not theirs.” They lived in Egypt, however, only two hundred and ten years. Upon the same month and day, as they had entered Egypt, they left it. On that date

Joseph was released from prison, and in subsequent years it witnessed the performance of many wonders in behalf of God's people.

In King Hezekiah's time Jerusalem was delivered from Sennacherib; during the Babylonian captivity, Shedrach, Meshach, and Abednego were delivered from the fire of furnace, and Daniel came forth unharmed from the lion's den.

KING SOLOMON, THE WISE.

"Seest thou a man that is diligent in his work? Before kings may he place himself; let him not place himself before obscure men." (Prov. xxii. 29.)

IN this verse Solomon alludes to himself. He built the holy temple in seven years, while he occupied fourteen years in erecting his palace. Not because his palace was more elegant or more elaborate in its workmanship than was the temple, but because he was diligent in his work to finish God's house, while his own house could await time and opportunity.

Four cases of comparative righteousness between fathers and children may be noted:

First. A righteous man begets a righteous son.

Second. A wicked man begets a wicked son.

Third. A wicked man begets a righteous son.

Fourth. A righteous man begets a wicked son.

To each of these cases we may find a Biblical allusion; to each of them we may apply a parable and a proverb.

In reference to the righteous father and the righteous son, we find the following verse (Psalm xlv. 17): "Instead of thy fathers shall be thy children." And we may apply the parable of the good fig tree which brought forth luscious fruit.

In reference to the wicked father and the wicked son we

have in Numbers xxxii. 14: "And now behold, ye are risen up in your fathers' stead, a new race of sinful men."

Ancient is the proverb, "From the wicked proceedeth wickedness;" and applicable, the parable of the serpent bringing forth an asp.

In the third case, the wicked father begets a righteous son, as it is written, "Instead of the thorn shall come up the fir tree." And to this can we apply the parable of the rose budding on the bramble bush.

Lastly, a righteous man has a wicked son, as it is written, "Instead of wheat, thorns come forth." (Job xxi. 40.) And we have also the parable of the attractive peach tree which brought forth bitter fruit.

Solomon was a king, the son of a king; the wise son of a wise father; a righteous man's righteous child. All the incidents in David's life, all his characteristics were paralleled in the life of Solomon.

David reigned for forty years, as it is written, "And the days that David governed Israel were forty years."

Of Solomon it is written, "And Solomon reigned in Jerusalem over all Israel forty years." David expressed himself by "words," as it is written, "And these are the last *words* of David."

Solomon likewise expressed himself by "words."

"The *words* of Koheleth the son of David." (Eccles. i. 1.)

David said, "All is *vanity*;" as it is written, "For *vanity* only do all men make a noise." (Psalm xxxix. 7.)

Solomon expressed himself with the same word, "*vanity*."

"*Vanity of vanities*, saith Koheleth." (Eccles. i. 2.)

David wrote books, viz.: the five books of Psalms; and Solomon wrote three books: Proverbs, Ecclesiastes, and the Song of Solomon.

David composed songs: "And David spoke unto the Lord the words of this song." (Samuel xxii. 1.)

Solomon also composed a song: "The song of songs, which is Solomon's."

He was the wise king alluded to in Proverbs xvi. 23, "The heart of the wise maketh his mouth intelligent, and upon his lips increaseth information." Meaning that the heart of the wise is full of knowledge and understanding; but this is shown to the world through the words of his mouth. And, by uttering with his lips the thoughts of his mind (or heart) he increases the information of the people. If a man possessing brilliant diamonds and precious stones, keeps his jewels concealed, no one is aware of their value; but if he allows them to be seen, their worth becomes known, and the pleasure of ownership is enhanced.

Applying this comparison to the case of Solomon, while his wisdom was locked up in his own breast it was of value to no one; but when he had given the world his three books, men became acquainted with his great abilities. "The words of his lips increased the information of his people," and so great was his reputation that any one in doubt concerning the meaning of a Biblical passage sought the king for an interpretation.

Not only in sacred lore did he raise the standard of education. He had mastered and taught the sciences of Natural Philosophy, Physiology, Botany, Agriculture, Mathematics in all its branches, Astronomy, Chemistry, and in fact all useful studies. He also taught Rhetoric and the rules of Poesy. In alliterative and alphabetical versification he was an adept.

PART THIRD.

TEACHINGS OF THE RABBIS.

RABBI JUDAH, THE "CHIEF."

RABBI JUDAH, the holy, sometimes called, by reason of his eminence, simply "Rabbi," received his education in the different colleges and from the various sources of learning open to the student in his early days. He was a man of immense wealth, and when he reached the dignity of chief or patriarch, he expended a great portion of his riches in the assistance and for the benefit of the poor. His authority among his contemporaries was superior to that allowed any of his predecessors. He commanded both their love and respect, and it is said that no man, since the time of Moses, combined such advanced learning with authority and dignity equal to his. He was, too, like Moses, truly modest and careful to avoid all pomp and display of power.

He had his chair placed near the entrance of his lecture-room, to spare his hearers the necessity of rising while he passed among them, an honour exacted by the other chiefs. Through his influence with Antoninus, his people were permitted to study the law publicly and were granted many privileges previously denied them, and immunity from many persecutions under which they had previously suffered. It was while he occupied his high position in favour and affluence, that he collected the opinions and debates of preceding Rabbis, now forming the *Mishna*.

The emperor once sent a valuable diamond to Rabbi Judah, requesting a token of friendship in return. The Rabbi sent him a *Mezuzah*.*

* A strip of parchment inscribed with verses from the Pentateuch (Deut. vi. 4-10, and Deut. xi. 13-22), so arranged as to be placed upon the door-posts of a house in compliance with the scriptural injunction.

"My friend," said the emperor, "this gift of thine is of small value compared to the rich offering which I despatched to thee."

"There is a difference between my gift and thine," returned the Rabbi. "That which thou gavest to me I must watch and guard lest it be stolen from me; but this which I send will watch and guard over thee, even as it is written, 'When thou walkest it will lead thee, and when thou liest down it will watch over thee.'"

Rabbi Judah desired to wed the widow of Rabbi Eleazer, and he sent a messenger to her charged with his proposals. The answer which she returned thereto was this:

"Shall a vessel once used for holy purposes be now used for those less sacred?" Implying that Rabbi Eleazer, the son of Simon, had been a greater man than was Rabbi Judah. Her answer was of the same import as the proverb, "Shall the shepherd hang his work vessels where the master of the house hung his ornaments?"

On receiving this answer Rabbi Judah sent another message to her.

"You are right," said he. "Your husband was a more learned scholar than am I, but in good deeds I am at least his equal."

The widow replied:

"Still we differ; I know not that my husband was more learned than Rabbi Judah, but he was his superior in righteousness."

But was Rabbi Eleazer the superior of Rabbi Judah in learning?

It was the custom in the colleges for the teachers and learned Rabbis to sit upon elevated chairs while the pupils were seated on benches, near the floor. When Rabbi Simon, the son of Gamliel, Rabbi Joshua, the son of Korcha, and other celebrated Rabbis were occupying the chairs, Rabbi

Eleazer, the son of Simon, and Rabbi Judah were sitting near the floor. Rabbi Simon, son of Gamliel, the father of Rabbi Judah, desiring that some mark of distinction should be paid to his son, induced the teachers to elevate him to one of the chairs. This was done; and then Rabbi Joshua spoke, saying, "He who hath a father to speak for him may live; but he who hath none, may do the best he can, and die."

On hearing this the Rabbis elevated Rabbi Eleazer, the son of Rabbi Simon, also, but Rabbi Eleazer felt himself slighted and neglected, because the above words were spoken previous to his elevation, and said, "Is Rabbi Judah better than I?"

Never after did he feel friendly towards Rabbi Judah. Previously he had assisted the latter in preparing questions to be laid before the college, but now he made light of Judah's inquiries, saying, "They are not worthy of being considered."

This treatment was very trying to the feelings of Rabbi Judah, and he complained to his father of the insults to which he was subjected.

"Be not displeased, my son," replied the latter, "nor take umbrage at the words of Eleazer. Behold, he is a lion, and the son of a lion (a most learned man, and the son of a most learned man), whilst thou art a lion, but the son of a fox (a learned man thyself, but not possessing a learned father), therefore he is thy superior."

This is probably the reason why Rabbi Judah has said, "The world has seen three meek men,—my father, the sons of Bethéra, and Jonathan, the son of Saul."

The sons of Bethéra vacated their positions as chiefs of the college in favour of Hillel, pronouncing him a man of superior learning, therefore their meekness. Jonathan, the son of Saul, said to David, "Thou shalt reign over Israel,

and I shall be a second to thee," therefore his meekness ; and Rabbi Simon, the son of Gamliel, because he called himself a fox.

Rabbi Judah suffered greatly from bodily pain for thirteen years previous to his death, and when he felt his end on earth approaching he called his children to him and spoke to them as follows :

"Obey the voice of your mother, oh, my children, and remember the teachings of the Most High. Keep a light burning in my room, and let Joseph, the Ophnite, and Simon, the Ephraimite, faithful servants to me in my life, attend me also in my death. And now, my children, let me see the sages of Israel once more."

When the sages entered, according to his request, he said :

"Let no orations or eulogies be made for me in the cities. Open my college, and continue your holy duties thirty days after my death. Although my son Simon is a man of wisdom and understanding, yet I desire that my son Gamliel shall be my successor. Chaninah, the son of Chamah, shall sit in the second seat, next to the chief. I weep that I may study God's law no more."

Then he raised his two hands towards heaven, and said :

"Oh, Lord God of the universe, Thou knowest whether I have worked faithfully with these hands for Thy glory, to obtain a knowledge of Thy law. May it be acceptable to Thee, oh, Sovereign of the universe, that I may rest in peace."

On the day of the Rabbi's death the Rabbins proclaimed a fast, and a day of prayer, for their beloved chief. They also forbid any announcement of his death to interrupt their devotion, and they continued praying until a signal was thrown from the Rabbi's house ; they all experienced a shock, as though a heavy missile had struck them, and ceased praying.

Rabbi Judah was buried on the eve of Sabbath ; with him died the meekness among the people, and the fear of God.

It is said that the Rabbi had a servant who was richer than the emperor. He acquired his wealth from the sale of the litter from the Rabbi's stables, which gives some idea of the number of animals Rabbi Judah possessed.

Rabbi Meir.

"All that God made was very good."

Rabbi Simon, the son of Eleazer, uses the words "very good" in reference to sleep. "Man sleeps," says he, "and in a few hours he gains renewed strength." Rabbi Samuel, son of Nachman, said, "The incentive leading man towards women is 'very good,' for thereby households are organised and families are formed." Rabbi Hammuna was of the opinion that no more forcible meaning could be given to the words "very good" than in applying them to the ills of life, which, said he, "more than doctrines and reasonings keep men temperate and dependent on a Higher Power." Rabbi Simon, the son of Abba, applied the words "very good" to retaliation ; and Rabbi Simon, the Son of Lakish, to political government ; but the teaching of Rabbi Meir was, that the death of man is "very good."

Judaism aims not to separate, but to unite mankind, and this was one of the great principles of Rabbi Meir's life.

Concerning the passage, "Man shall observe the law and live in it," he said, "Holy Writ says not Israelites, not Levites, not priests, but *men* ; therefore the Gentile who observes the law stands on a level with the High Priest."

"Walk before every man in modesty and humility," he said further. "Not only before your co-religionists, but before every man."

Rabbi Meir was a great allegorist ; it is said that he knew

three hundred allegories relating to the fox alone. Of these but three fragments remain to us.

"A fox said to a bear, 'Come, let us go into this kitchen; they are making preparations for the Sabbath, and we shall be able to find food.' The bear followed the fox, but being bulky he was captured and punished. Angry thereat he designed to tear the fox to pieces, under the pretence that the forefathers of the fox had once stolen his food; wherein occurs the first saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

"'Nay,' said the fox, 'come with me, my good friend; let us not quarrel; I will lead thee to another place where we shall surely find food.' The fox then led the bear to a fountain, where two buckets were fastened together by a rope, like balances. It was night, and the fox pointed to the moon reflected in the water, saying, 'Here is a fine cheese; let us descend and partake of it with an appetite.' The fox entered his pail first, but being too light to balance the weight of the bear he took with him a stone. As soon as the bear had gotten into the other pail, however, the fox threw this stone away, and consequently he rose, while the bear descended to the bottom."

Here he applies his second saying, "The righteous is delivered out of trouble, and the wicked cometh in his stead." Each man must suffer for his own sins, and for his own guilt alone. He who follows the luminary of the night, sensuality, must perish, while the righteous one, though carrying a stone (sin), will throw it away betimes, and be delivered from death.

The libertine Elishah, the son of Abuyah, generally called Acher, a most learned man, was one of Rabbi Meir's teachers, and they frequently conversed on Biblical passages.

The people were not pleased that Rabbi Meir should so

associate, and they called him therefore *Acherim*, a word composed of the letters of Meir and Acher. But Rabbi Meir referred them to the proverb, "Incline thy ears to listen to the words of the sages, but direct thy heart to what my thought is."

Rabbi Meir ate the date and threw away the seeds; he found a pomegranate, and partaking of the fruit, he rejected the rind. His generation did not comprehend him.

Acher upon one occasion said to Rabbi Meir, "Why is the law compared to gold and glass?"

"Because," replied Rabbi Meir, "it is as hard to acquire as gold is hard in substance, and forgotten with as much ease as glass is broken."

"No," returned the other, in the name of Rabbi Akiba, "the reason is this: when gold and glass are broken they may be melted and worked over into new shapes. So is it with the student of the law, though he may commit many faulty actions there is still hope and help for him."

Rabbi Meir always favoured benevolence, and a care of self as well as of others. "He only is truly rich," he asserted, "who enjoys his wealth."

The passage in Malachi 26: "Many be withheld from iniquity," he interpreted as referring to Aaron, the first high priest, who was so respected that the mere mention of his name, or the thought of how he might regard a certain action were he present, prevented many from falling into sin.

A heathen once said to Rabbi Meir, "Does it seem credible that God, whose majesty you assert fills the universe, should have spoken from between the two staves in the ark of the sanctuary?"

In answer Rabbi Meir held up before the heathen a large and a small looking-glass, in each of which the inquirer beheld his image.

"Now," said the Rabbi, "in each mirror your body is reduced to correspond with the size of the glass,—should the same thing be impossible to God? The world is his large looking-glass, the sanctuary his small one."

In regard to instruction, Rabbi Meir always said, "Teach your people concisely!" he also said, "Let your supplications be brief;" and his exhortation to parents was, "Teach thy son an honest handicraft."

His favourite maxim was, "Be resolved to know my ways; be attentive at the doors of the law, and guard the law in thy heart. Before thy eyes be the fear of me; protect thy mouth from sinning; cleanse and sanctify thyself from all guilt and iniquity, and God will be with thee."

From the sentence, "Be attentive at the doors of the law," Rabbi Meir declared that every scholar should have at least three teachers, and that the word "doors" possesses a peculiar idea or meaning. For instance, a person in passing the door of the house in which he passed his honeymoon, or the door of a hall of justice in which he has been convicted or acquitted, or the door of a house in which he has sinned, what different thoughts, feelings, and recollections will be awakened in him. With equal strength should the circumstances under which he studied the law be impressed upon his mind. The Israelites are called the "children of God," Rabbi Meir never ceased to present this filial relation in its true light, filling to the brim the goblet of family happiness, and displaying it to the eyes of the people. "Jeremiah calls us 'foolish children,'" said he; "in Deuteronomy we are called 'children lacking faith;' but under all circumstances we remain 'the *children* of God.'"

Rabbi Meir's wife was good and pious as her husband.

There dwelt in his neighbourhood some co-religionists who were followers of Greek customs, who annoyed the Rabbi

very much. In his vexation he would have prayed to God to destroy them, but said Beruryah, his wife :

"Be mindful of the teachings of thy faith. Pray not that sinners may perish, but that the sin itself may disappear and no opportunity for its practice remain."

During the Rabbi's absence from home two of his sons died. Their mother, hiding her grief, awaited the father's return, and then said to him :

"My husband, some time since two jewels of inestimable value were placed with me for safe keeping. He who left them with me called for them to-day, and I delivered them into his hands !"

"That is right," said the Rabbi approvingly, "We must always return cheerfully and faithfully all that is placed in our care."

Shortly after this the Rabbi asked for his sons, and the mother, taking him by the hand, led him gently to the chamber of death. Meir gazed upon his sons, and realizing the truth, wept bitterly.

"Weep not, beloved husband," said his noble wife ; "didst thou not say to me we must return cheerfully when 'tis called for, all that has been placed in our care ? God gave us these jewels ; he left them with us for a time, and we gloried in their possession ; but now that he calls for His own, we should not repine."

Benevolence.

According to a proverb of the fathers, benevolence is one of the pillars upon which the world rests. "The world," said they, "is sustained by virtue of three things,—the law, divine worship, and active benevolence." The Pentateuch commences and ends with an act of benevolence, as it is written, "And the Lord God made unto Adam and to his wife coats of skin, and clothed them" (Gen. iii. 20); and

also, "And He (God) buried him" (Deut. xxxiv. 6). To do a person a favour, is to act beneficently towards him without any hope or desire of return, and may be practised in two cases,—to oblige a person to whom we are not under obligation, and to accommodate or oblige a person, with more trouble to ourselves and more gain to him than he deserves.

"After the Lord your God ye shall walk." How is it possible for us to walk after God? By following His attributes and examples. The Lord clothed the naked, as it is written, "The Lord God made to Adam and his wife coats of skin and clothed them." So we must do the same. The Lord visited the sick. "The Lord appeared to him in the grove of Mamre" (which was immediately after the circumcision). So we must do the same. The Lord comforteth the mourner. "It came to pass after the death of Abraham, God blessed his son Isaac." So we must do the same. The Lord buried the dead, as it is written, "He (God) buried him." So must we do the same. To attend to the dead, follow to its last resting-place the dust of our fellows, is an act of benevolence both to the living and the dead; the spirit departed and the mourners.

Rabbi Judah said, "If a person weeps and mourns excessively for a lost relative, his grief becomes a murmur against the will of God, and he may soon be obliged to weep for another death." We should justify the decree of God, and exclaim with Job, "The Lord gave and the Lord hath taken; blessed be the name of the Lord."

It was said of Rabbi Tarphon, that though a very wealthy man, he was not charitable according to his means. One time Rabbi Akiba said to him, "Shall I invest some money for thee in real estate, in a manner which will be very profitable?" Rabbi Tarphon answered in the affirmative, and brought to Rabbi Akiba four thousand *denars* in gold, to be

so applied. Rabbi Akiba immediately distributed the same among the poor. Some time after this Rabbi Tarphon met Rabbi Akiba, and asked him where the real estate which he had bought for him was situated. Akiba led his friend to the college, and showed him a little boy, who recited for them the 112th psalm. When he reached the ninth verse, "He distributeth, he giveth to the needy, his righteousness endureth for ever:"

"There," said Akiba, "thy property is with David, the king of Israel, who said, 'he distributeth, he giveth to the needy.'"

"And wherefore hast thou done this?" asked Tarphon.

"Knowest thou not," answered Rabbi Akiba, "how Nakdimon, the son of Guryon, was punished because he gave not according to his means?"

"Well," returned the other, "why didst thou not tell me this; could I not have distributed my means without thy aid?"

"Nay," said Akiba, "it is a greater virtue to cause another to give than to give one's self."

From this we may learn that he who is not charitable according to his means will be punished.

Meekness.

We find in the Bible many instances of the pleasure which meekness and humility in the creature affords the Great Creator. The noblest of our ancestors were those who were free from self-pride.

From the Great Eternal, Himself, we learn humility. He chose Mount Sinai from which to give His commandments: 'twas not the highest of the mountains. He called to Moses not from a lofty tree but from a lowly bush. When He spoke to Elijah, He allowed the wind to roar, the earth to tremble, and the fire to flash forth; but for His medium He chose "the still small voice."

Rabbi Joshua said, "Meekness is better than sacrifice;" for is it not written, "The sacrifices of God are a broken heart—a broken contrite spirit, Thou, oh Lord, wilt not despise."

Prayer.

Bless God for the good as well as for the evil. When you hear of a death say, "Blessed is the righteous Judge."

Prayer is Israel's only weapon, a weapon inherited from its fathers, a weapon proved in a thousand battles. Even when the gates of prayer are shut in heaven, those of tears are open.

We read (Ex. xvii. 11) that in the contest with Amalek, when Moses lifted up his arms Israel prevailed. Did Moses's hands affect the war, to make or to break it? No; but while the ones of Israel look upward with humble heart to the Great Father in heaven, no evil can prevail against them.

"And Moses made a serpent of brass and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Numb. xxi. 9).

Had the brazen serpent the power of killing or of giving life? No; but while Israel looks upward to the Great Father in heaven, He will grant life.

Four Biblical characters offered up their prayers in a careless, unthinking manner; three of them God prospered; the other met with sorrow. They were, Eleazer, the servant of Abraham; Caleb, the son of Ye Phunneh; Saul, the son of Kish; and Jephtah, the Giladite.

Eleazer prayed, "Let it come to pass that the maiden to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and to thy camels also will I give drink;' shall be the one Thou hast appointed for Thy servant Isaac."

Suppose a slave had appeared and answered all the requirements which Eleazer proposed, would Abraham and Isaac have been satisfied? But God prospered his mission, and "Rebecca came out."

Caleb said, "He that will smite *Kiryath-sepher*, and capture it, to whom will I give 'Achsah, my daughter, for wife" (Judges i. 12).

Would he have given his daughter to a slave or a heathen?

But God prospered him, and "Othniel, the son of Kenaz, Caleb's younger brother, conquered it, and he gave him 'Achsah, his daughter, for wife."

Saul said, "And it shall be that the man who killeth him (Goliath) will the king enrich with great riches, and his daughter will he give him" (1 Samuel xvii.).

He ran the same risk as Caleb, and God was good to him also; and David, the son of Jesse, accomplished that for which he had prayed.

Jephtah expressed himself thus: "If thou wilt indeed deliver the children of Amon into my hand, then shall it be that whatsoever cometh forth out of the doors of my house to meet me when I return in peace from the children of Amon, shall belong to the Lord, and I will offer it up for a burnt-offering" (Judges xi. 31).

Supposing an ass, or a dog, or a cat, had first met him upon his return, would he have sacrificed it for a burnt-offering? God did not prosper this risk, and the Bible says, "And Jephtah came to Mizpah unto his house, and behold his daughter came out to meet him."

Said Rabbi Simon ben Jochai, "The requests of three persons were granted before they had finished their prayers—Eleazer, Moses, and Solomon.

"In regard to Eleazer we learn, 'And before he had yet finished speaking that, behold Rebecca came out.'

"In regard to Moses, we find, 'And it came to pass when he had made an end of speaking all these words, that the ground that was under them was cloven asunder, and the earth opened her mouth and swallowed them'" (Korach and his company).

"In regard to Solomon, we find, 'And just when Solomon had made an end of praying, a fire came down,'"
&c.

Trades.

Rabbi Meir said, "When a man teaches his son a trade, he should pray to the Possessor of the world, the Dispenser of wealth and poverty ; for in every trade and pursuit of life both the rich and the poor are to be found. It is folly for one to say, 'This is a bad trade, it will not afford me a living ;' because he will find many well to do in the same occupation. Neither should a successful man boast and say, 'This is a great trade, a glorious art, it has made me wealthy ;' because many working in the same line as himself have found but poverty. Let all remember that everything is through the infinite mercy and wisdom of God."

Death.

Man is born with his hands clenched ; he dies with his hands wide open. Entering life he desires to grasp everything ; leaving the world, all that he possessed has slipped away.

Even as a fox is man ; as a fox which seeing a fine vineyard lusted after its grapes. But the palings were placed at narrow distances, and the fox was too bulky to creep between them. For three days he fasted, and when he had grown thin he entered into the vineyard. He feasted upon the grapes, forgetful of the morrow, of all things but his enjoyment ; and lo, he had again grown stout and was unable to leave the scene of his feast. So for three days

more he fasted, and when he had again grown thin, he passed through the palings and stood outside the vineyard, meagre as when he entered.

So with man ; poor and naked he enters the world, poor and naked does he leave.

Very expressive is the legend, one of many woven round the name of Alexander.

He wandered to the gates of Paradise and knocked for entrance.

"Who knocks?" demanded the guardian angel.

"Alexander."

"Who is Alexander?"

"Alexander—*the* Alexander—Alexander the Great—the conqueror of the world."

"We know him not," replied the angel ; "this is the Lord's gate, only the righteous enter here."

Alexander begged for something to prove that he had reached the gates of Paradise, and a small piece of a skull was given to him. He showed it to his wise men, who placed it in one scale of a balance. Alexander poured gold and silver into the other scale, but the small bone weighed heavier ; he poured in more, adding his crown jewels, his diadem ; but still the bone outweighed them all. Then one of the wise men, taking a grain of dust from the ground placed that upon the bone, and lo, the scale flew up.

The bone was that which surrounds the eye of man ; the eye of man which naught can satisfy save the dust which covers it in the grave.

PART FOURTH.
PROVERBS AND SAYINGS OF THE RABBIS,
LEGENDS, ETC.

PRAY to God for mercy until the last shovelful of earth is cast upon thy grave.

Open not thy mouth to speak evil.

The horse fed too liberally with oats becomes unruly.

Do not to others what you would not have others do to you.

Few are they who see their own faults.

The house which opens not to the poor will open to the physician.

Hospitality is an expression of Divine worship.

Rather skin a carcass for pay, in the public streets, than lie idly dependent on charity.

The place honours not the man, 'tis the man who gives honour to the place.

If a word spoken in its time is worth one piece of money, silence in *its* time is worth two.

If certain goods sell not in one city, try another place.

If thou tellest thy secret to three persons, ten know of it.

When love is intense both find room enough upon one board of the bench; afterwards they may find themselves cramped in a space of sixty cubits.

When wine enters the head the secret flies out.

Be yielding to thy superior; be affable towards the young; be friendly with all mankind.

Say little and do much.

He who is loved by man is loved by God.

Do not live near a pious fool.

Descend a step in choosing thy wife; ascend a step in choosing thy friend.

Beat the gods and their priests will tremble.

There are three crowns: of the law, the priesthood, and the kingship; but the crown of a good name is greater than them all.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honour? He who honoureth mankind.

The Rabbis pronounced those the "friends of God," who being offended thought not of revenge; who practised good through love for God, and who were cheerful under suffering and difficulties. Of such Isaiah wrote, "They shall shine forth like the sun at noonday."

Love thy wife as thyself; honour her more than thyself. He who lives unmarried, lives without joy. If thy wife is small, bend down to her and whisper in her ear. He who sees his wife die, has, as it were, been present at the destruction of the sanctuary itself. The children of a man who marries for money will prove a curse to him.

The Emperor and the Aged Man.

The Emperor Adrian, passing through the streets of Tiberias, noticed a very old man planting a fig tree, and pausing, said to him:

"Wherefore plant that tree? If thou didst labour in thy youth, thou shouldst now have a store for thy old age, and surely of the fruit of this tree thou canst not hope to eat."

The old man answered:

"In my youth I worked, and I still work. With God's good pleasure I may e'en partake of the fruit of this tree I plant. I am in His hands."

"Tell me thy age," said the Emperor.

"I have lived for a hundred years."

"A hundred years old, and still expect to eat from the fruit of this tree?"

"If such be God's pleasure," replied the old man; "if not, I will leave it for my son, as my father left the fruit of his labour for me."

"Well," said the Emperor, "if thou dost live until the figs from this tree are ripe, I pray thee let me know of it."

The aged man lived to partake of that very fruit, and remembering the Emperor's words, he resolved to visit him. So, taking a small basket, he filled it with the choicest figs from the tree, and proceeded on his errand. Telling the palace guard his purpose, he was admitted to the sovereign's presence.

"Well," asked the Emperor, "what is thy wish?"

The old man replied:

"Lo, I am the old man to whom thou didst say, on the day thou sawest him planting a fig tree, 'If thou livest to eat of its fruit, I pray thee let me know;' and behold I have come and brought thee of the fruit, that thou mayest partake of it likewise."

The Emperor was very much pleased, and emptying the man's basket of its figs, he ordered it to be filled with gold coins.

When the old man had departed, the courtiers said to the Emperor:

"Why didst thou so honour this old Jew?"

"The Lord hath honoured him, and why not I?" replied the Emperor.

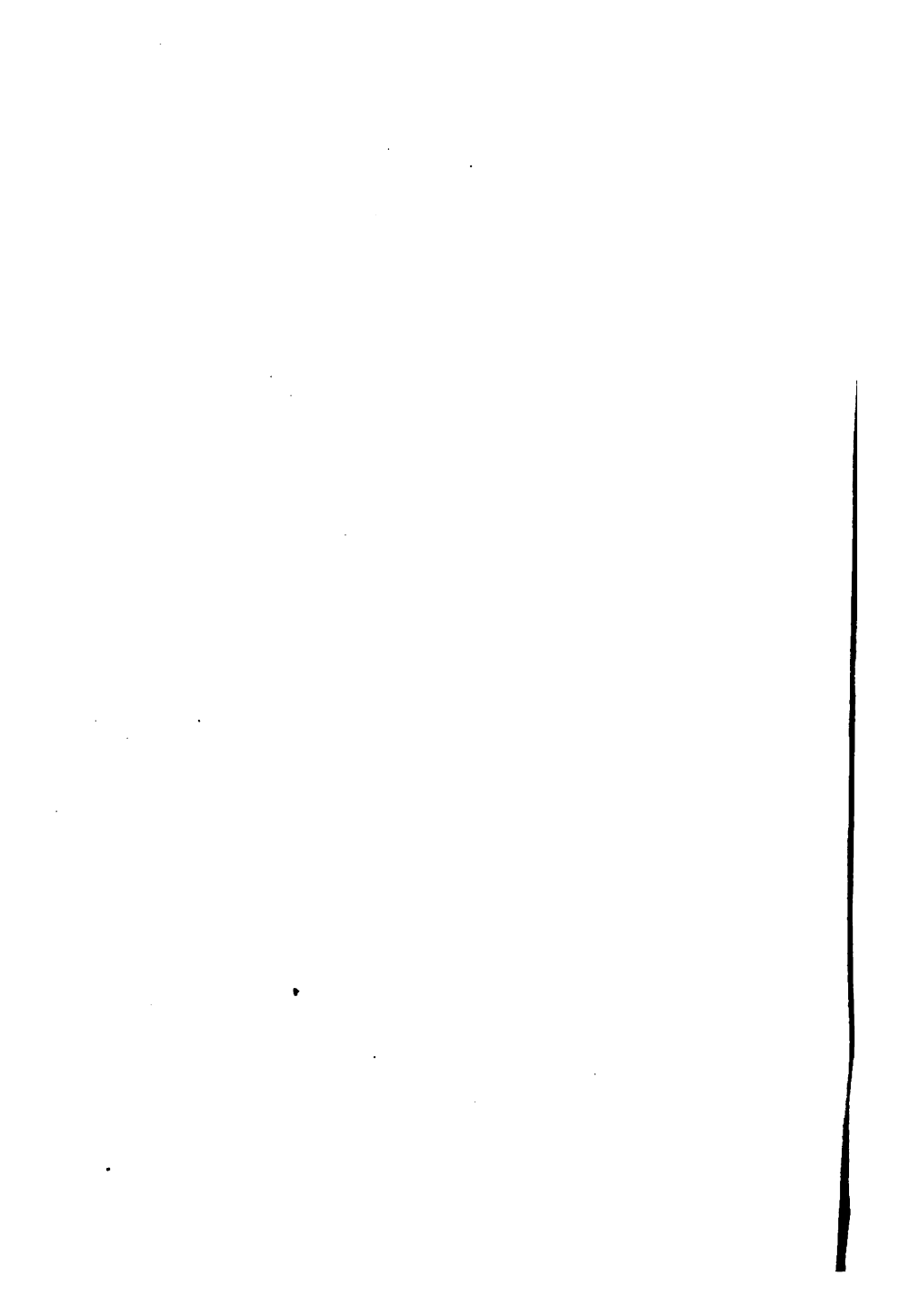
Now next door to this old man there lived a woman, who, when she heard of her neighbour's good fortune, desired her husband to try his luck in the same quarter. She filled for him an immense basket with figs, and bidding

him put it on his shoulder, said, "Now carry it to the Emperor; he loves figs and will fill thy basket with golden coin."

When her husband approached the gates of the palace, he told his errand to the guards, saying, "I brought these figs to the Emperor; empty my basket I pray, and fill it up again with gold."

When this was told to the Emperor, he ordered the old man to stand in the hallway of the palace, and all who passed pelted him with his figs. He returned home wounded and crestfallen to his disappointed wife.

"Never mind, thou hast one consolation," said she; "had they been cocoanuts instead of figs thou mightest have suffered harder raps."



THE
APOCRYPHAL
NEW TESTAMENT,
BEING ALL
THE GOSPELS, EPISTLES,
AND
OTHER PIECES NOW EXTANT,
ATTRIBUTED IN THE FIRST FOUR CENTURIES TO
JESUS CHRIST,
HIS APOSTLES, AND THEIR COMPANIONS,
AND NOT INCLUDED IN
THE NEW TESTAMENT
BY ITS COMPILERS.

TRANSLATED FROM THE ORIGINAL TONGUES

INTRODUCTION.

ALTHOUGH it is uncertain whether the books of the New Testament were declared canonical by the Nicene Council, or by some other, or when or by whom they were collected into a volume, it is certain that they were considered genuine and authentic (with a few variations of opinion as to some of them) by the most early Christian writers; and that they were selected from various other Gospels and Epistles, the titles of which are mentioned in the works of the Fathers and the early historians of the church. The books that exist, of those not included in the canon, are carefully brought together under the title of the Apocryphal New Testament; and he who possesses this, the New Testament, and the "Teaching of the Twelve Apostles," has in these volumes, a collection of all the historical records relative to Christ and his Apostles, now in existence, and considered sacred by Christians during the first four centuries after his birth.

As a fair illustration of the Contents of the Apocryphal Gospels, we give the Gospel of Mary, The Infancy, and Barnabas.

THE ORDER OF ALL THE BOOKS

With their proper Names and Number of Chapters.

MARY hath Chapters ...	8	Ephesians hath Chapters	4
Protevangelion ...	16	Magnesians ...	4
I. Infancy ...	22	Trallians ...	4
II. Infancy ...	4	Romans ...	3
Christ and Abgarus ...	22	Philadelphians ...	3
The Apostles' Creed ...	1	Smyrnæans ...	3
Laodiceans ...	1	Polycarp... ...	3
Paul and Seneca ...	14	Philippians ...	4
Paul and Thecla ...	12	I. Hermas—Visions ...	4
I. Corinthians ...	23	II. Hermas—Commands	12
II. Corinthians...	4	III. Hermas—Similitudes	10
Barnabas ...	15		

SELECTIONS FROM THE APOCRYPHAL NEW TESTAMENT.

THE GOSPEL OF THE BIRTH OF MARY.

- [In the primitive ages there was a Gospel extant bearing this name, attributed to St. Matthew, and received as genuine and authentic by several of the ancient Christian sects. It is to be found in the works of Jerome, a Father of the Church, who flourished in the fourth century, from whence the present translation is made. His contemporaries, Epiphanius, Bishop of Salamis, and Austin, also mention a Gospel under this title. The ancient copies differed from Jerome's, for from one of them the learned Faustus, a native of Britain, who became Bishop of Riez, in Provence, endeavoured to prove that Christ was not the Son of God till after his baptism; and that he was not of the house of David and tribe of Judah, because, according to the Gospel he cited, the Virgin herself was not of this tribe, but of the tribe of Levi; her father being a priest of the name of Joachim. It was likewise from this Gospel that the sect of the Collyridians established the worship and offering of manchet bread and cracknels, or fine wafers, as sacrifices to Mary, whom they imagined to have been born of a Virgin, as Christ is related in the Canonical Gospels to have been born of her. Epiphanius likewise cites a passage concerning the death of Zacharias, which is not in Jerome's copy, viz.: "That it was the occasion of the death of Zacharias in the temple, that when he had seen a vision, he, through surprise, was willing to disclose it, and his mouth was stopped. That which he saw was at the time of his offering incense, and it was a man standing in the form of an ass. When he was gone out, and had a mind to speak thus to the people, *Woe unto you, whom do ye worship?* he who had appeared to him in the temple took away the use of his speech. Afterwards when he recovered it, and was able to speak, he declared this to the Jews, and they slew him. They add (viz., the Gnostics in this book), that on this very account the high-priest was appointed by their lawgiver (by God to Moses) to carry little bells, that whenso-

ever he went into the temple to sacrifice, he, whom they worshipped, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure.”]

CHAPTER I.

1 The parentage of Mary. 7 Joachim her father, and Anna her mother, go to Jerusalem to the feast of the dedication. 9 Issachar the high-priest reproaches Joachim for being childless.

THE blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord.

2 Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem.

3 Their lives were plain and right in the sight of the Lord, pious and faultless before men. For they divided all their substance into three parts :

4 One of which they devoted to the temple and officers of the temple ; another they distributed among strangers, and persons in poor circumstances ; and the third they reserved for themselves and the uses of their own family.

5 In this manner they lived for about twenty years chastely, in the favour of God, and the esteem of men, without any children.

6 But they vowed, if God should favour them with any issue, they would devote it to the service of the Lord ; on which account they went at every feast in the year to the temple of the Lord.¹

7 And it came to pass, that when the feast of the dedication drew near, Joachim, with some others of his tribe, went up to Jerusalem, and at that time, Issachar was high-priest ;

8 Who, when he saw Joachim along with the rest of his

¹Sam. i. 6, 7, &c.

neighbours, bringing his offering, despised both him and his offerings, and asked him,

9 Why he, who had no children, would presume to appear among those who had? Adding, that his offerings could never be acceptable to God, who was judged by him unworthy to have children; the Scripture having said, Cursed is every one who shall not beget a male in Israel.

10 He further said, that he ought first to be free from that curse by begetting some issue, and then come with his offerings into the presence of God.

11 But Joachim being much confounded with the shame of such reproach, retired to the shepherds who were with the cattle in their pastures;

12 For he was not inclined to return home, lest his neighbours, who were present and heard all this from the high-priest, should publicly reproach him in the same manner.

CHAPTER II.

1 An angel appears to Joachim. 9 and informs him that Anna shall conceive and bring forth a daughter, who shall be called Mary, 11 be brought up in the temple, 12 and while yet a virgin, in a way unparalleled, bring forth the Son of God: 13 gives him a sign, 14 and departs.

BUT when he had been there for some time, on a certain day when he was alone, the angel of the Lord stood by him with a prodigious light.

2 To whom, being troubled at the appearance, the angel who had appeared to him, endeavouring to compose him, said:

3 Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by him to you, that I might inform you, that your prayers are heard, and your alms ascended in the sight of God.¹

¹ Acts x. 4.

4 For he hath surely seen your shame, and heard you unjustly reproached for not having children : for God is the avenger of sin, and not of nature ;

5 And so when he shuts the womb of any person, he does it for this reason, that he may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God.

6 For the first mother of your nation, Sarah, was she not barren even till her eightieth year : And yet even in the end of her old age brought forth Isaac, in whom the promise was made of a blessing to all nations.¹

7 Rachel also, so much in favour with God, and beloved so much by holy Jacob, continued barren for a long time, yet afterwards was the mother of Joseph, who was not only governor of Egypt, but delivered many nations from perishing with hunger.²

8 Who among the judges was more valiant than Sampson, or more holy than Samuel ? And yet both their mothers were barren.³

9 But if reason will not convince you of the truth of my words, that there are frequent conceptions in advanced years, and that those who were barren have brought forth to their great surprise ; therefore Anna your wife shall bring you a daughter, and you shall call her name Mary ;

10 She shall, according to your vow, be devoted to the Lord from her infancy, and be filled with the Holy Ghost from her mother's womb ;⁴

11 She shall neither eat nor drink anything which is unclean, nor shall her conversation be without among the common people, but in the temple of the Lord ; that so she may not fall under any slander or suspicion of what is bad.

12 So in the process of her years, as she shall be in a

¹Gen. xvi. 2, &c., and xviii. 10, &c. ²Gen. xxx. 1—22, and xli. 1, &c. ³Judg. xiii. 2, and 1 Sam. 6, &c. ⁴Luke i. 15.

miraculous manner born of one that was barren, so she shall, while yet a virgin, in a way unparalleled, bring forth the Son of the most High God, who shall be called Jesus, and, according to the signification of his name, be the Saviour of all nations.¹

13 And this shall be a sign to you of the things which I declare, namely, when you come to the golden gate of Jerusalem, you shall there meet your wife Anna, who being very much troubled that you return no sooner, shall then rejoice to see you.

14 When the angel had said this, he departed from him.

CHAPTER III.

1 The angel appears to Anna; 2 tells her a daughter shall be born unto her 3 devoted to the service of the Lord in the temple, 5 who, being a virgin, and not knowing man, shall bring forth the Lord, 6 and gives her a sign therefore. 8 Joachim and Anna meet, and rejoice, 10 and praise the Lord. 11 Anna conceives, and brings forth a daughter called Mary.

AFTERWARDS the angel appeared to Anna his wife, saying: Fear not, neither think that which you see is a spirit;²

2 For I am that angel who hath offered up your prayers and alms before God, and am now sent to you, that I may inform you, that a daughter will be born unto you, who shall be called Mary, and shall be blessed above all women.³

3 She shall be, immediately upon her birth, full of the grace of the Lord, and shall continue during the three years of her weaning in her father's house, and afterwards, being devoted to the service of the Lord, shall not depart from the temple, till she arrive to years of discretion.

4 In a word, she shall there serve the Lord night and

¹Matth. i. 21. ²Matth. xiv. 26. ³Luke i. 28.

day in fasting and prayer,¹ shall abstain from every unclean thing, and never know any man ;

5 But, being an unparalleled instance without any pollution or defilement, and a virgin not knowing any man, shall bring forth a son, and a maid shall bring forth the Lord, who both by his grace and name and works, shall be the Saviour of the world.

6 Arise therefore, and go up to Jerusalem, and when you shall come to that which is called the golden gate (because it is gilt with gold), as a sign of what I have told you, you shall meet your husband, for whose safety you have been so much concerned.

7 When therefore you find these things thus accomplished, believe that all the rest which I have told you, shall also undoubtedly be accomplished.

8 According therefore to the command of the angel, both of them left the places where they were, and when they came to the place specified in the angel's prediction, they met each other.

9 Then, rejoicing at each other's vision, and being fully satisfied in the promise of a child, they gave due thanks to the Lord, who exalts the humble.

10 After having praised the Lord, they returned home, and lived in a cheerful and assured expectation of the promise of God.

11 So Anna conceived, and brought forth a daughter, and, according to the angel's command, the parents did call her name Mary.

CHAPTER IV.

1 Mary brought to the temple at three years old. 6 Ascends the stairs of the temple by miracle. 8 Her parents sacrifice and return home.

¹Luke ii. 37.

AND when three years were expired, and the time of her weaning complete, they brought the Virgin to the temple of the Lord with offerings.

2 And there were about the temple, according to the fifteen Psalms of degrees,¹ fifteen stairs to ascend.

4 For the temple being built in a mountain, the altar of burnt-offering, which was without, could not be come near but by stairs ;

5 But while they were putting off their clothes, in which they had travelled, and according to custom putting on some that were more neat and clean,

6 In the mean time the Virgin of the Lord in such a manner went up all the stairs one after another, without the help of any to lead her or lift her, that any one would have judged from hence, that she was of perfect age.

7 Thus the Lord did, in the infancy of his Virgin, work this extraordinary work, and evidence by this miracle how great she was like to be hereafter.

8 But the parents having offered up their sacrifice, according to the custom of the law, and perfected their vow, left the Virgin with other virgins in the apartments of the temple, who were to be brought up there, and they returned home.

CHAPTER V.

2 *Mary ministered unto by angels.* 4 *The high-priest orders all virgins of fourteen years old to quit the temple and endeavour to be married.* 5 *Mary refuses,* 6 *having vowed her virginity to the Lord.* 7 *The high-priest commands a meeting of the chief persons of Jerusalem,* 11 *who seek the Lord for counsel in the matter.* 13 *A voice from the mercy-seat.* 15 *The high-priest obeys it by ordering all the unmarried men of the house of David to bring their rods to the altar,* 17 *that his rod which should flower, and on which the Spirit of God should sit, should betroth the Virgin.*

¹Those Psalms are from the 120th to the 134th including both.

BUT the Virgin of the Lord, as she advanced in years, increased also in perfections, and according to the saying of the Psalmist, her father and mother forsook her, but the Lord took care of her.

2 For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things ;

3 So that when at length she arrived to her fourteenth year, as the wicked could not lay anything to her charge worthy of reproof, so all good persons, who were acquainted with her, admired her life and conversation,

4 At that time the high-priest made a public order, That all the virgins who had public settlements in the temple, and were come to this age, should return home, and, as they were now of a proper maturity, should, according to the custom of their country, endeavour to be married.

5 To which command, though all the other virgins readily yielded obedience, Mary the Virgin of the Lord alone answered, that she could not comply with it,

6 Assigning these reasons, that both she and her parents had devoted her to the service of the Lord ; and besides, that she had vowed virginity to the Lord, which vow she was resolved never to break through by lying with a man,

7 The high-priest being hereby brought into a difficulty,

8 Seeing he durst neither on the one hand dissolve the vow, and disobey the Scripture, which says, Vow and pay,¹

9 Nor on the other hand introduce a custom, to which the people were strangers, commanded,

10 That at the approaching feast all the principal persons both of Jerusalem and the neighbouring places should meet together, that he might have their advice, how he had best proceed in so difficult a case.

¹ Eccles. v. 4, 5, 6, and Psalm lxxvi. 11.

11 When they were accordingly met, they unanimously agreed to seek the Lord, and ask counsel from him on this matter.¹

12 And when they were all engaged in prayer, the high-priest, according to the usual way, went to consult God.

13 And immediately there was a voice from the ark, and the mercy-seat, which all present heard, that it must be enquired or sought out by a prophecy of Isaiah, to whom the Virgin should be given and be betrothed ;

14 For Isaiah saith, there shall come forth a rod out of the stem of Jesse, and a flower shall spring out of its root,

15 And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and Piety, and the Spirit of the fear of the Lord shall fill him.

16 Then, according to this prophecy, he appointed, that all the men of the house and family of David, who were marriageable, and not married, should bring their several rods to the altar,

17 And out of whatsoever person's rods after it was brought, a flower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given and be betrothed.

CHAPTER VI.

1 *Joseph draws back his rod.* 5 *The dove pitches on it. He betroths Mary and returns to Bethlehem.* 7 *Mary returns to her parents' house at Galilee.*

AMONG the rest there was a man named Joseph, of the house and family of David, and a person very far advanced in years, who drew back his rod, when every one besides presented his.

¹ Numb. xxvii. 21, compared with Exod. xxviii. 30, Lev. viii. 8, Deut. xxxiii. 8, Ezra ii. 63, Nehem. vii. 65.

2 So that when nothing appeared agreeable to the heavenly voice, the high-priest judged it proper to consult God again,

3 Who answered that he to whom the Virgin was to be betrothed was the only person of those who were brought together, who had not brought his rod.

4 Joseph therefore was betrayed.

5 For, when he did bring his rod, and a dove coming from Heaven pitched upon the top of it, every one plainly saw that the Virgin was to be betrothed to him :

6 Accordingly, the usual ceremonies of betrothing being over, he returned to his own city of Bethlehem, to set his house in order, and make the needful provisions for the marriage.

7 But the Virgin of the Lord, Mary, with seven other virgins of the same age, who had been weaned at the same time, and who had been appointed to attend her by the priest, returned to her parents' house in Galilee.

CHAPTER VII.

7 The salutation of the Virgin by Gabriel, who explains to her that she shall conceive, without lying with a man, while a Virgin, 19 by the Holy Ghost coming upon her without the heats of lust. 21 She submits.

NOW at this time of her first coming into Galilee, the angel Gabriel was sent to her from God, to declare to her the conception of our Saviour, and the manner and way of her conceiving him.

2 Accordingly going into her, he filled the chamber where she was with a prodigious light, and in a most courteous manner saluting her, he said,

3 Hail, Mary! Virgin of the Lord most acceptable! O Virgin full of grace! The Lord is with you, you are

blessed above all women, you are blessed above all men, that have been hitherto born.¹

4 But the Virgin, who had before been well acquainted with the countenances of angels, and to whom such light from heaven was no uncommon thing,

5 Was neither terrified with the vision of the angel, nor astonished at the greatness of the light, but only troubled about the angel's words :

6 And began to consider what so extraordinary a salutation should mean, what it did portend, or what sort of end it would have.²

7 To this thought the angel, divinely inspired, replies ;

8 Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation :

9 For you have found favour with the Lord, because you made virginity your choice.

10 Therefore while you are a Virgin, you shall conceive without sin, and bring forth a son.

11 He shall be great, because he shall reign from sea to sea, and from the rivers even to the ends of the earth.³

12 And he shall be called the Son of the Highest ; for he who is born in a mean state on earth, reigns in an exalted one in heaven.

13 And the Lord shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

14 For he is the King of Kings, and Lord of Lords, and his throne is for ever and ever.

15 To this discourse of the angel the Virgin replied not, as though she were unbelieving, but willing to know the manner of it.

16 She said, How can that be ? For seeing, according

¹ Luke i. 28.

² Luke i. 29.

³ Luke i. 31, &c.

to my vow, I have never known any man, how can I bear a child without the addition of a man's seed.

17 To this the angel replied and said, Think not, Mary. that you shall conceive in the ordinary way.

18 For, without lying with a man, while a Virgin, you shall conceive ; while a Virgin, you shall bring forth ; and while a Virgin shall give suck.

19 For the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, without any of the heats of lust.

20 So that which shall be born of you shall be only holy, because it only is conceived without sin, and being born, shall be called the Son of God.

21 Then Mary stretching forth her hands, and lifting her eyes to heaven, said, Behold the hand-maid of the Lord ! Let it be unto me according to thy word.¹

CHAPTER VIII.

1 Joseph returns to Galilee to marry the Virgin he had betrothed, 4 perceives she is with child, 5 is uneasy, 7 purposes to put her away privily, 8 is told by the angel of the Lord it is not the work of man but the Holy Ghost. 12 Marries her, but keeps chaste, 13 removes with her to Bethlehem, 15 where she brings forth Christ.

JOSEPH therefore went from Judæa to Galilee, with intention to marry the Virgin who was betrothed to him :

2 For it was now near three months since she was betrothed to him.

3 At length it plainly appeared she was with child, and it could not be hid from Joseph :

4 For going to the Virgin in a free manner, as one espoused, and talking familiarly with her, he perceived her to be with child,

¹ Luke i. 38.

5 And thereupon began to be uneasy and doubtful, not knowing what course it would be best to take ;

6 For being a just man, he was not willing to expose her, nor defame her by the suspicion of being a whore, since he was a pious man.

7 He purposed therefore privately to put an end to their agreement, and as privately to send her away.

8 But while he was meditating these things,¹ behold the angel of the Lord appeared to him in his sleep, and said, Joseph, son of David, fear not ;

9 Be not willing to entertain any suspicion of the Virgin's being guilty of fornication, or to think anything amiss of her, neither be afraid to take her to wife ;

10 For that which is begotten in her and now distresses your mind, is not the work of man, but the Holy Ghost.

11 For she of all women is that only Virgin who shall bring forth the Son of God, and you shall call his name Jesus, that is, Saviour : for he will save his people from their sins.

12 Joseph thereupon, according to the command of the angel, married the Virgin, and did not know her, but kept her in chastity.

13 And now the ninth month from her conception drew near, when Joseph took his wife and what other things were necessary to Bethlehem, the city from whence he came.

14 And it came to pass, while they were there, the days were fulfilled for her bringing forth.

15 And she brought forth her first-born son, as the holy Evangelists have taught, even our Lord Jesus Christ, who with the Father, Son, and Holy Ghost, lives and reigns to everlasting ages.

¹ Matthew i. 19.

INFANCY OF JESUS CHRIST.

[Mr. Henry Sike, Professor of Oriental Languages at Cambridge, first translated and published this Gospel in 1697. It was received by the Gnostics, a sect of Christians in the second century; and several of its relations were credited in the following ages by other Christians, viz., Eusebius, Athanasius, Epiphanius, Chrysostom, &c. Sozomen says, he was told by many, and he credits the relations, of the idols in Egypt falling down on Joseph, and Mary's flight thither with Christ; and of Christ making a well to wash his clothes in a sycamore-tree, from whence balsam afterwards proceeded. These stories are from this Gospel. Chemnitius, out of Stipulensis, who had it from Peter Martyr, Bishop of Alexandria, in the third century, says, that the place in Egypt where Christ was banished is now called Matarea, about ten miles beyond Cairo; that the inhabitants constantly burn a lamp in remembrance of it; and that there is a garden of trees yielding a balsam, which were planted by Christ when a boy. M. La Crosse cites a synod at Angamala, in the mountains of Malabar, A.D. 1599, which condemns this Gospel as commonly read by the Nestorians in that country. Ahmed Ibu Idris, a Mahometan divine, says, it was used by some Christians in common with the other four Gospels; and Ocobius de Castro mentions a Gospel of Thomas, which he says, he saw and had translated to him by an Armenian Archbishop at Amsterdam, that was read in very many churches of Asia and Africa, as the only rule of their faith. Fabricius takes it to be this Gospel. It has been supposed, that Mahomet and his coadjutors used it in compiling the Koran. There are several stories believed of Christ proceeding from this Gospel; as that which Mr. Sike relates out of La Brosse's Persian Lexicon, that Christ practised the trade of a dyer, and his working a miracle with the colours; from whence the Persian dyers honour him as their patron, and call a dye-house the shop of Christ. Sir John Chardin mentions Persian legends concerning Christ's dispute with his schoolmaster about his A B C; and his lengthening the cedar-board which Joseph sawed too short.]

CHAPTER I.

1 Caiphaz relates, that Jesus when in his cradle, informed his mother that he was the Son of God. 5 Joseph and Mary going to Bethlehem to be taxed, Mary's time of bringing forth arrives, and she goes into a cave. 8 Joseph fetches in a Hebrew woman. The cave was filled with great lights. 11 The infant born, 17 cures the woman, 19 arrival of the shepherds.

THE following accounts we found in the book of Joseph the high-priest, called by some Caiphaz :

2 He relates, that Jesus spake even when he was in the cradle, and said to his mother :

3 Mary, I am Jesus the Son of God, that word, which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world.

4 In the three hundred and ninth year of the era of Alexander, Augustus published a decree that all persons should go to be taxed in their own country.

5 Joseph therefore arose, and with Mary his spouse he went to Jerusalem, and then came to Bethlehem, that he and his family might be taxed in the city of his fathers.

6 And when they came by the cave, Mary confessed to Joseph that her time of bringing forth was come, and she could not go on to the city, and said, Let us go into this cave.

7 At that time the sun was very near going down.

8 But Joseph hastened away, that he might fetch her a midwife ; and when he saw an old Hebrew woman who was of Jerusalem, he said to her, Pray come hither, good woman, and go into that cave, and you will there see a woman just ready to bring forth.

9 It was after sunset, when the old woman and Joseph with her reached the cave, and they both went into it.

10 And behold, it was all filled with lights, greater than

the light of lamps and candles, and greater than the light of the sun itself.

11 The infant was then wrapped up in swaddling clothes, and sucking the breasts of his mother St. Mary.

12 When they both saw this light, they were surprised; the old woman asked St. Mary, Art thou the mother of this child?

13 St. Mary replied, She was.

14 On which the old woman said, Thou art very different from all other women.

15 St. Mary answered, As there is not any child like to my son, so neither is there any woman like to his mother.

16 The old woman answered, and said, O my Lady, I am come hither that I may obtain an everlasting reward.

17 Then our Lady St. Mary said to her, Lay thine hands upon the infant; which, when she had done, she became whole.

18 And as she was going forth, she said, From henceforth, all the days of my life, I will attend upon and be a servant of this infant.

19 After this, when the shepherds came, and had made a fire, and they were exceedingly rejoicing, the heavenly host appeared to them, praising and adoring the supreme God.

20 And as the shepherds were engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of angels and men united to adore and magnify God, on account of the birth of the Lord Christ.

21 But when the old Hebrew woman saw all these evident miracles, she gave praises to God, and said, I thank thee, O God, thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world.

CHAPTER II.

1 The child circumcised in the cave, 2 and the old woman preserving his foreskin or navelstring in a box of spikenard, Mary afterwards anoints Christ with it. 5 Christ brought to the temple; 6 shines, 7 angels stand around him adoring, 8 Simeon praises Christ.

AND when the time of his circumcision was come : namely, the eighth day, on which the law commanded the child to be circumcised ; they circumcised him in the cave.

2 And the old Hebrew woman took the foreskin (others say she took the navel-string), and preserved it in an alabaster-box of old oil of spikenard.

3 And she had a son who was a druggist, to whom she said, Take heed thou sell not this alabaster-box of spikenard-ointment, although thou shouldst be offered three hundred pence for it.

4 Now this is that alabaster-box which Mary the sinner procured, and poured forth the ointment out of it upon the head and the feet of our Lord Jesus Christ, and wiped them off with the hairs of her head.

5 Then after ten days they brought him to Jerusalem, and on the fortieth day from his birth they presented him in the temple before the Lord, making the proper offerings for him, according to the requirement of the law of Moses : namely, that every male which opens the womb shall be called holy unto God.

6 At that time old Simeon saw him shining as a pillar of light, when St. Mary the Virgin, his mother, carried him in her arms, and was filled with the greatest pleasure at the sight.

7 And the angels stood around him, adoring him, as a king's guards stand around him.

8 Then Simeon going near to St. Mary, and stretching forth his hands towards her, said to the Lord Christ, Now,

O my Lord, thy servant shall depart in peace, according to thy word ;

9 For mine eyes have seen thy mercy, which thou hast prepared for the salvation of all nations ; a light to all people, and the glory of thy people Israel.

10 Hannah the prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary.

CHAPTER III.

1 The wise men visit Christ. Mary gives them one of his swaddling clothes. 3 An angel appears to them in the form of a star. 4 They return and make a fire, and worship the swaddling cloth, and put it in the fire where it remains unconsumed.

AND it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judæa, in the time of Herod the King ; the wise men came from the East to Jerusalem, according to the prophecy of Zoradascht,¹ and brought with them offerings : namely, gold, frankincense, and myrrh, and worshipped him, and offered to him their gifts.

2 Then the Lady Mary took one of his swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present.

3 And at the same time there appeared to them an angel in the form of that star which had before been their guide in their journey ; the light of which they followed till they returned into their own country.

4 On their return their kings and princes came to them inquiring, What they had seen and done ? What sort of journey and return they had ? What company they had on the road ?

¹ Zoroaster.

5 But they produced the swaddling cloth which St. Mary had given to them, on account whereof they kept a feast.

6 And having, according to the custom of their country, made a fire, they worshipped it.

7 And casting the swaddling cloth into it, the fire took it, and kept it.

8 And when the fire was put out, they took forth the swaddling cloth unhurt, as much as if the fire had not touched it.

9 Then they began to kiss it, and put it upon their heads and their eyes saying, This is certainly an undoubted truth, and it is really surprising that the fire could not burn it, and consume it.

10 Then they took it, and with the greatest respect laid it up among their treasures.

CHAPTER IV.

1 Herod intends to put Christ to death. 3 An angel warns Joseph to take the child and its mother into Egypt. 6 Consternation on their arrival. 13 The idols fall down. 15 Mary washes Christ's swaddling clothes, and hangs them out to dry on a post. 16 A son of the chief priest puts one on his head, and being possessed of devils, they leave him.

NOW Herod perceiving that the wise men did delay, and not return to him, called together the priest and wise men and said, Tell me in what place the Christ should be born?

2 And when they replied, in Bethlehem, a city of Judæa, he began to contrive in his own mind the death of the Lord Jesus Christ.

3 But an angel of the Lord appeared to Joseph in his sleep, and said, Arise, take the child and his mother, and go into Egypt as soon as the cock crows. So he arose, and went.

4 And as he was considering with himself about his journey, the morning came upon him.

5 In the length of the journey the girths of the saddle broke.

6 And now he drew near to a great city, in which there was an idol, to which the other idols and gods of Egypt brought their offerings and vows.

7 And there was by this idol a priest ministering to it, who, as often as Satan spoke out of that idol, related the things he said to the inhabitants of Egypt, and those countries.

8 This priest had a son three years old, who was possessed with a great multitude of devils, who uttered many strange things, and when the devils seized him, walked about naked with his clothes torn, throwing stones at those whom he saw.

9 Near to that idol was the inn of the city, into which when Joseph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished.

10 And all the magistrates and priests of the idols assembled before that idol, and made inquiry there, saying, What means all this consternation, and dread, which has fallen upon all our country ?

11 The idol answered them, The unknown God is come hither, who is truly God ; nor is there any one besides him, who is worthy of divine worship ; for he is truly the Son of God.

12 At the fame of him this country trembled, and at his coming it is under the present commotion and consternation, and we ourselves are affrighted by the greatness of his power.

13 And at the same instant this idol fell down, and at his fall all the inhabitants of Egypt, besides others, ran together.

14 But the son of the priest, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and forsook.

15 And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head.

16 And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents.

17 From that time the boy was healed by the power of the Lord Christ, and he began to sing praises, and give thanks to the Lord who had healed him.

18 When his father saw him restored to his former state of health, he said, My son, what has happened to thee, and by what means wert thou cured?

19 The son answered, When the devils seized me, I went into the inn, and there found a very handsome woman with a boy, whose swaddling clothes she had just before washed, and hanged out upon a post.

20 One of these I took, and put it upon my head, and immediately the devils left me, and fled away.

21 At this the father exceedingly rejoiced, and said, My son, perhaps this boy is the son of the living God, who made the heavens and the earth.

22 For as soon as he came amongst us, the idol was broken, and all the gods fell down, and were destroyed by a greater power.

23 Then was fulfilled the prophecy which saith, Out of Egypt I have called my son.

CHAPTER V.

1 Joseph and Mary leave Egypt. 3 Go to the haunts of robbers, 4 who hearing a mighty noise, as of a great army, flee away.

NOW Joseph and Mary, when they heard that the idol was fallen down and destroyed, were seized with fear and trembling, and said, When we were in the land of Israel,

Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood.

2 And there is no doubt but the Egyptians if they come to hear that this idol is broken and fallen down, will burn us with fire.

3 They went therefore hence to the secret places of robbers, who robbed travellers as they pass by, of their carriages and their clothes, and carried them away bound.

4 These thieves upon their coming heard a great noise, such as the noise of a king with a great army, and many horse, and the trumpets sounding, at his departure from his own city; at which they were so affrighted, as to leave all their booty behind them, and fly away in haste.

5 Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went away, and saw Joseph and Mary coming towards them, and inquired, Where is that king, the noise of whose approach the robbers heard, and left us, so that we are now come off safe?

6 Joseph answered, He will come after us.

CHAPTER VI.

1 Mary looks on a woman in whom Satan has taken up his abode, and she becomes dispossessed. 5 Christ kissed by a bride made dumb by soxcerers, cures her, 11 miraculously cures a gentlewoman in whom Satan had taken up his abode. 16 A leprous girl cured by the water in which he was washed, and becomes the servant of Joseph and Mary. 20 The leprous son of a prince's wife cured in like manner. 37 His mother offers large gifts to Mary, and dismisses her.

THEN they went into another city where there was a woman possessed with a devil, and in whom Satan, that cursed rebel, had taken up his abode.

2 One night, when she went to fetch water, she could neither endure her clothes on, nor to be in any house; but as often as they tied her with chains or cords, she brake

them, and went out into desert places, and sometimes standing where roads crossed, and in church-yards, would throw stones at men.

3 When St. Mary saw this woman, she pitied her ; whereupon Satan presently left her, and fled away in the form of a young man, saying, Wo to me, because of thee, Mary, and thy son.

4 So the woman was delivered from her torment ; but considering herself naked, she blushed, and avoided seeing any man, and having put on her clothes, went home, and gave an account of her case to her father and relations, who, as they were the best of the city, entertained St. Mary and Joseph with the greatest respect.

5 The next morning having received a sufficient supply of provisions for the road, they went from them, and about the evening of the day arrived at another town, where a marriage was then about to be solemnized ; but by the arts of Satan and the practices of some sorcerers, the bride was become so dumb, that she could not so much as open her mouth.

6 But when this dumb bride saw the Lady St. Mary entering into the town, and carrying the Lord Christ in her arms, she stretched out her hands to the Lord Christ, and took him in her arms, and closely hugging him, very often kissed him, continually moving him and pressing him to her body.

7 Straightway the string of her tongue was loosed, and her ears were opened, and she began to sing praises unto God, who had restored her.

8 So there was great joy among the inhabitants of the town that night, who thought that God and his angels were come down among them.

9 In this place they abode three days, meeting with the greatest respect and most splendid entertainment.

10 And being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place.

11 There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold cursed Satan leaped upon her in the form of a serpent.

12 And folded himself about her belly, and every night lay upon her.

13 This woman seeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms.

14 When she had consented, and as soon as the woman had moved the child, Satan left her, and fled away, nor did the woman ever afterwards see him.

15 Hereupon all the neighbours praised the supreme God, and the woman rewarded them with ample beneficence.

16 On the morrow the same woman brought perfumed water to wash the Lord Jesus ; and when she had washed him, she preserved the water.

17 And there was a girl there, whose body was white with a leprosy, who being sprinkled with this water, and washed, was instantly cleansed from her leprosy.

18 The people therefore said, Without doubt Joseph and Mary, and that boy are Gods, for they do not look like mortals.

19 And when they were making ready to go away, the girl, who had been troubled with the leprosy, came and desired they would permit her to go along with them ; so they consented, and the girl went with them till they came to a city, in which was the palace of a great king, and whose house was not far from the inn.

20 Here they staid, and when the girl went one day to

the prince's wife, and found her in a sorrowful and mournful condition, she asked her the reason of her tears.

21 She replied, Wonder not at my groans, for I am under a great misfortune, of which I dare not tell any one.

22 But, says the girl, if you will entrust me with your private grievance, perhaps I may find you a remedy for it.

23 Thou, therefore, says the prince's wife, shalt keep the secret, and not discover it to any one alive !

24 I have been married to this prince, who rules as king over large dominions, and lived long with him, before he had any child by me.

25 At length I conceived by him, but alas ! I brought forth a leprous son ; which, when he saw, he would not own to be his, but said to me,

26 Either do thou kill him, or send him to some nurse in such a place, that he may be never heard of ; and now take care of yourself ; I will never see you more.

27 So here I pine, lamenting my wretched and miserable circumstances. Alas, my son ! alas, my husband ! Have I disclosed it to you ?

28 The girl replied, I have found a remedy for your disease, which I promise you, for I also was leprous, but God hath cleansed me, even he who is called Jesus, the son of the Lady Mary.

29 The woman inquiring, where that God was, whom she spake of ; the girl answered, He lodges with you here in the same house.

30 But how can this be ? says she ; where is he ? Behold, replied the girl, Joseph and Mary ; and the infant who is with them is called Jesus ; and it is he who delivered me from my disease and torment.

31 But by what means, says she, were you cleansed from your leprosy ? Will not you tell me that ?

32 Why not ? says the girl ; I took the water with which

his body had been washed, and poured it upon me, and my leprosy vanished.

33 The prince's wife then arose and entertained them, providing a great feast for Joseph among a large company of men.

34 And the next day took perfumed water to wash the Lord Jesus, and afterwards poured the same water upon her son, whom she had brought with her, and her son was instantly cleansed from his leprosy.

35 Then she sang thanks and praises unto God, and said, Blessed is the mother that bare thee, O Jesus !

36 Dost thou thus cure men of the same nature with thyself, with the water with which thy body is washed ?

37 She then offered very large gifts to the Lady Mary, and sent her away with all imaginable respect.

CHAPTER VII.

1 A man who could not enjoy his wife, freed from his disorder. 5 A young man who had been bewitched, and turned into a mule, miraculously cured by Christ being put on his back, 28 and is married to the girl who had been cured of leprosy.

THEY came afterwards to another city, and had a mind to lodge there.

2 Accordingly they went to a man's house, who was newly married, but by the influence of sorcerers could not enjoy his wife :

3 But they lodging at his house that night, the man was freed of his disorder ;

4 And when they were preparing early in the morning to go forward on their journey, the new-married person hindered them, and provided a noble entertainment for them ?

5 But going forward on the morrow, they came to another

city, and saw three women going from a certain grave with great weeping.

6 When St. Mary saw them, she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them?

7 When the girl asked them, they made her no answer, but asked her again, Who are ye, and where are ye going? For the day is far spent, and night is at hand.

8 We are travellers, saith the gir' and are seeking for an inn to lodge at.

9 They replied, Go along with us, and lodge with us.

10 They then followed them, and were introduced into a new house, well furnished with all sorts of furniture.

11 It was now winter-time, and the girl went into the parlour where these women were, and found them weeping and lamenting, as before.

12 By them stood a mule, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed, and were feeding.

13 But when the girl said, How handsome, ladies, that mule is! they replied with tears, and said, This mule, which you see, was our brother, born of this same mother as we;

14 For when our father died, and left us a very large estate, and we had only this brother, and we endeavoured to procure him a suitable match, and thought he should be married as other men, some giddy and jealous woman bewitched him without our knowledge.

15 And we, one night, a little before day, while the doors of the house were all fast shut, saw this our brother was changed into a mule, such as you now see him to be:

16 And we, in the melancholy condition in which you see us, having no father to comfort us, have applied to all

the wise men, magicians, and diviners in the world, but they have been of no service to us.

17 As often therefore as we find ourselves oppressed with grief, we rise and go with this our mother to our father's tomb, where, when we have cried sufficiently we return home.

18 When the girl had heard this, she said, Take courage, and cease your fears, for you have a remedy for your afflictions near at hand, even among you and in the midst of your house.

19 For I was also leprous; but when I saw this woman, and this little infant with her, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him, and I was presently made well.

20 And I am certain that he is also capable of relieving you under your distress. Wherefore, arise, go to my mistress Mary, and when you have brought her into your own parlour, disclose to her the secret, at the same time earnestly beseeching her to compassionate your case.

21 As soon as the women had heard the girl's discourse, they hastened away to the Lady St. Mary, introduced themselves to her, and sitting down before her, they wept,

22 And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family, no one elder than us; no father or brother to go in and out before us.

23 But this mule, which you see, was our brother, which some women by witchcraft have brought into this condition which you see: we therefore entreat you to compassionate us.

24 Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule,

25 And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him to have again the shape of a man and a rational creature, as he had formerly.

26 This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity.

27 Then he and his mother and the sisters worshipped the Lady St. Mary, and lifting the child upon their heads, they kissed him, and said, Blessed is thy mother, O Jesus, O Saviour of the world ! Blessed are the eyes which are so happy as to see thee.

28 Then both the sisters told their mother, saying, Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and her son.

29 And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant.

30 When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl.

31 And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice, and to make merry, and sing, being dressed in their richest attire, with bracelets.

32 Afterwards they glorified and praised God, saying, O Jesus son of David, who changest sorrow into gladness, and mourning into mirth !

33 After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people ;

34 Who, when they took their leave of them, and returned home, cried,

35 But especially the girl.

CHAPTER VIII.

1 *Joseph and Mary pass through a country infested by robbers. 3 Titus, a humane thief, offers Dumachus, his comrade, forty groats to let*

Joseph and Mary pass unmolested. 6 Jesus prophesies that the thieves Dumachus and Titus shall be crucified with him, and that Titus shall go before him into Paradise. 10 Christ causes a well to spring from a sycamore tree, and Mary washes his coat in it. 11 A balsam grows there from his sweat. They go to Memphis, where Christ works more miracles. Return to Judea. 15 Being warned, depart for Nazareth.

IN their journey from hence they came into a desert country, and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night.

2 And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep.

3 The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let these persons go along quietly, that our company may not perceive anything of them;

4 But Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise.

5 When the Lady St. Mary saw the kindness which this robber did shew them, she said to him, The Lord God will receive thee to his right hand, and grant thee pardon of thy sins.

6 Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem;

7 And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into paradise;

8 And when she had said, God forbid this should be thy lot, O my son, they went on to a city, in which were several idols; which, as soon as they came near to it, was turned into hills of sand.

9 Hence they went to that sycamore tree, which is now called Matarea ;

10 And in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat ;

11 And a balsam is produced, or grows, in that country, from the sweat which ran down there from the Lord Jesus.

12 Thence they proceeded to Memphis, and saw Pharaoh, and abode three years in Egypt,

13 And the Lord Jesus did many miracles in Egypt, which are neither to be found in the Gospel of the Infancy nor in the Gospel of Perfection.

14 At the end of three years he returned out of Egypt, and when he came near to Judæa, Joseph was afraid to enter ;

15 For hearing that Herod was dead, and that Archelaus his son reigned in his stead, he was afraid ;

16 And when he went to Judæa, the angel of God appeared to him, and said, O Joseph, go into the city Nazareth, and abide there.

17 It is strange indeed, that he, who is the Lord of all countries, should be thus carried backward and forward through so many countries.

CHAPTER IX.

2 Two sick children cured by water wherein Christ was washed.

WHEN they came afterwards into the city of Bethalem, they found there several very desperate distempers, which became so troublesome to children by seeing them, that most of them died.

2 There was there a woman who had a sick son, whom she brought, when he was at the point of death, to the Lady St. Mary, who saw her when she was washing Jesus Christ.

3 Then said the woman, O my Lady Mary, look down upon this my son, who is afflicted with most dreadful pains.

4 St. Mary hearing her, said, Take a little of that water with which I have washed my son, and sprinkle it upon him.

5 Then she took a little of that water, as St. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, was fallen asleep; and after he had slept a little, awaked perfectly well and recovered.

6 The mother being abundantly glad of this success, went again to St. Mary, and St. Mary said to her, Give praise to God, who hath cured this thy son.

7 There was in the same place another woman, a neighbour of her, whose son was now cured.

8 This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night.

9 The mother of the child which was cured, said to her, Why do you not bring your son to St. Mary, as I brought my son to her, when he was in the agonies of death; and he was cured by that water, with which the body of her son Jesus was washed?

10 When the woman heard her say this, she also went, and having procured the same water, washed her son with it, whereupon his body and his eyes were instantly restored to their former state.

11 And when she brought her son to St. Mary, and opened his case to her, she commanded her to give thanks to God for the recovery of her son's health, and tell no one what had happened.

CHAPTER X.

1 Two wives of one man, each have a son sick. 2 One of them, named Mary, and whose son's name was Caleb, presents the Virgin with

a handsome carpet, and Caleb is cured ; but the son of the other wife dies, 4 which occasions a difference between the women. 5 The other wife puts Caleb into a hot oven, and he is miraculously preserved, 9 she afterwards throws him into a well, and he is again preserved ; 11 his mother appeals to the Virgin against the other wife, 12 whose downfall the Virgin prophesies, 13 and who accordingly falls into the well, 14 therein fulfilling a saying of old.

THERE were in the same city two wives of one man, who had each a son sick. One of them was called Mary, and her son's name was Caleb.

2 She arose, and taking her son, went to the Lady St. Mary the mother of Jesus, and offered her a very handsome carpet, saying, O my Lady Mary, accept this carpet of me, and instead of it give me a small swaddling cloth.

3 To this Mary agreed, and when the mother of Caleb was gone, she made a coat for her son of the swaddling cloth, put it on him, and his disease was cured ; but the son of the other wife died.

4 Hereupon there arose between them a difference in doing the business of the family by turns, each her week ;

5 And when the turn of Mary the mother of Caleb came, and she was heating the oven to bake bread, and went away to fetch the meal, she left her son Caleb by the oven ;

6 Whom the other wife, her rival, seeing to be by himself, took and cast him into the oven, which was very hot, and then went away.

7 Mary on her return saw her son Caleb lying in the middle of the oven laughing, and the oven quite as cold as though it had not been before heated, and knew that her rival the other wife had thrown him into the fire.

8 When she took him out, she brought him to the Lady St. Mary, and told her the story, to whom she replied, Be quiet, I am concerned lest thou shouldest make the matter known.

9 After this her rival, the other wife, as she was drawing water at the well, and saw Caleb playing by the well, and that no one was near, took him, and threw him into the well.

10 And when some men came to fetch water from the well, they saw the boy sitting on the superficies of the water, and drew him out with ropes, and were exceedingly surprised at the child, and praised God.

11 Then came the mother and took him and carried him to the Lady St. Mary, lamenting and saying, O my Lady, see what my rival hath done to my son, and how she hath cast him into the well, and I do not question but one time or other she will be the occasion of his death.

12 St. Mary replied to her, God will vindicate your injured cause.

13 Accordingly a few days after, when the other wife came to the well to draw water, her foot was entangled in the rope, so that she fell headlong into the well, and they who ran to her assistance found her skull broken, and bones bruised.

14 So she came to a bad end, and in her was fulfilled that saying of the author, They digged a well, and made it deep, but fell themselves into the pit which they prepared.

CHAPTER XL.

1 *Bartholomew, when a child and sick, miraculously restored by being laid on Christ's bed.*

ANOTHER woman in that city had likewise two sons sick.

2 And when one was dead, the other, who lay at the point of death, she took in her arms to the Lady St. Mary, and in a flood of tears addressed herself to her saying,

3 O my Lady, help and relieve me ; for I had two sons, the one I have just now buried, the other I see is just at

the point of death : behold how I (earnestly) seek favour from God, and pray to him.

4 Then she said, O Lord, thou art gracious, and merciful, and kind ; thou hast given me two sons ; one of them thou hast taken to thyself, O spare me this other.

5 St. Mary then perceiving the greatness of her sorrow, pitied her and said, Do thou place thy son in my son's bed, and cover him with his clothes.

6 And when she had placed him in the bed wherein Christ lay, at the moment when his eyes were just closed by death ; as soon as ever the smell of the garments of the Lord Jesus Christ reached the boy, his eyes were opened, and calling with a loud voice to his mother he asked for bread, and when he had received it, he sucked it.

7 Then the mother said, O Lady Mary, now I am assured that the powers of God do well in you, so that thy son can cure children who are of the same sort as himself, as soon as they touch his garments.

8 This boy, who was thus cured, is the same who in the Gospel is called Bartholomew.

CHAPTER XII.

1 A leprous woman healed by Christ's washing water. 7 A princess healed by it and restored to her husband.

AGAIN, there was a leprous woman who went to the Lady Mary, the mother of Jesus, and said, O my Lady, help me.

2 St. Mary replied, What help dost thou desire? Is it gold or silver, or that thy body be cured of its leprosy?

3 Who, says the woman, can grant me this?

4 St. Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed.

5 The woman waited, as she was commanded; and Mary when she had put Jesus in bed, giving her the water with

which she had washed his body, said, Take some of the water, and pour it upon thy body ;

6 Which when she had done, she instantly became clean, and praised God, and gave thanks to him.

7 Then she went away, after she had abode with her three days.

8 And going into the city, she saw a certain prince, who had married another prince's daughter ;

9 But when he came to see her, he perceived between her eyes the signs of leprosy like a star, and thereupon declared the marriage dissolved and void.

10 When the woman saw these persons in this condition, exceedingly sorrowful, and shedding abundance of tears, she inquired of them the reason of their crying ;

11 They replied, Inquire not into our circumstances ; for we are not able to declare our misfortunes to any person whatsoever.

12 But she still pressed and desired them to communicate their case to her ; intimating, that perhaps she might be able to direct them to a remedy.

13 So when they shewed the young woman to her, and the signs of the leprosy, which appeared between her eyes,

14 She said, I also, whom ye see in this place, was afflicted with the same distemper, and going on some business to Bethlehem, I went into a certain cave, and saw a woman named Mary, who had a son called Jesus.

15 She seeing me to be leprous, was concerned for me, and gave me some water with which she had washed her son's body ; with that I sprinkled my body, and became clean.

16 Then said these women, Will you, mistress, go along with us, and shew the Lady St. Mary to us ?

17 To which she consenting, they arose and went to the Lady St. Mary, taking with them very noble presents.

18 And when they came in and offered their presents to her, they showed the leprous young woman whom they brought with them to her.

19 Then said St. Mary, The mercy of the Lord Jesus Christ rest upon you ;

20 And giving them a little of that water, with which she had washed the body of Jesus Christ, she bade them wash the diseased person with it ; which when they had done, she was presently cured ;

21 So they, and all who were present, praised God ; and being filled with joy, they went back to their own city, and gave praises to God on that account.

22 Then the prince hearing that his wife was cured, took her home and made a second marriage, giving thanks unto God for the recovery of his wife's health.

CHAPTER XIII.

1 A girl, whose blood Satan sucked, receives one of Christ's swaddling clothes from the Virgin, 14 Satan comes like a dragon, and she shews it to him ; flames and burning coals proceed from it and fall upon him ; 19 he is miraculously discomfited and leaves the girl.

THERE was also a girl who was afflicted by Satan ;

2 For that cursed spirit did frequently appear to her in the shape of a dragon, and was inclined to swallow her up, and had so sucked out all her blood, that she looked like a dead carcase.

3 As often as she came to herself, with her hands wringed about her head she would cry out, and say, Wo, Wo, is me, that there is no one to be found, who can deliver me from that impious dragon !

4 Her father and mother, and all who were about her and saw her, mourned and wept over her ;

5 And all who were present would especially be under sorrow and in tears, when they heard her bewailing, and

saying, My brethren and friends, is there no one who can deliver me from this murderer?

6 Then the prince's daughter, who had been cured of her leprosy, hearing the complaint of that girl, went upon the top of her castle, and saw her with her hands twisted about her head, pouring out a flood of tears, and all the people that were about her in sorrow.

7 Then she asked the husband of the possessed person, Whether his wife's mother was alive? He told her, That her father and mother were both alive.

8 Then she ordered her mother to be sent to her; to whom, when she saw her coming, she said, Is this possessed girl thy daughter? She moaning and bewailing said, Yes, madam, I bore her.

9 The prince's daughter answered, Disclose the secret of her case to me, for I confess to you that I was leprous, but the Lady Mary, the mother of Jesus Christ, healed me.

10 And if you desire your daughter to be restored to her former state, take her to Bethlehem, and enquire for Mary the mother of Jesus, and doubt not your daughter will be cured; for I do not question but you will come home with great joy at your daughter's recovery.

11 As soon as ever she had done speaking, she arose and went with her daughter to the place appointed, and to Mary and told her the case of her daughter.

12 When St. Mary had heard her story, she gave her a little of the water with which she had washed the body of her son Jesus, and bade her pour it upon the body of her daughter.

13 Likewise she gave her one of the swaddling cloths of the Lord Jesus, and said, Take this swaddling cloth, and shew it to thine enemy as often as thou seest him; and she sent them away in peace.

14 After they had left that city and returned home, and

the time was come in which Satan was wont to seize her, in the same moment this cursed spirit appeared to her in the shape of a huge dragon, and the girl seeing him was afraid.

15 The mother said to her, Be not afraid, daughter ; let him alone till he come nearer to thee ! then shew him the swaddling cloth, which the Lady Mary gave us, and we shall see the event.

16 Satan then coming like a dreadful dragon, the body of the girl trembled for fear.

17 But as soon as she had put the swaddling cloth upon her head, and about her eyes, and shewed it to him, presently there issued forth from the swaddling cloth flames and burning coals, and fell upon the dragon.

18 Oh ! how great a miracle was this, which was done : as soon as the dragon saw the swaddling cloth of the Lord Jesus, fire went forth and was scattered upon his head and eyes ; so that he cried out with a loud voice, What have I to do with thee, Jesus, thou son of Mary ? Whither shall I flee from thee ?

19 So he drew back much affrighted, and left the girl.

20 And she was delivered from this trouble, and sang praises and thanks to God, and with her all who were present at the working of the miracle.

CHAPTER XIV.

1 *Judas when a boy possessed by Satan, and brought by his parents to Jesus to be cured, whom he tries to bite, 7 but failing, strikes Jesus and makes him cry out. Whereupon Satan goes from Judas in the shape of a dog.*

ANOTHER woman likewise lived there, whose son was possessed by Satan.

2 This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present ; and if he found

no one else near him, he would bite his own hands and other parts.

3 But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently and taking her son in her arms, brought him to the Lady Mary.

4 In the meantime, James and Joses had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth they sat down, the Lord Jesus with them.

5 Then Judas, who was possessed, came and sat down at the right hand of Jesus.

6 When Satan was acting upon him as usual, he went about to bite the Lord Jesus.

7 And because he could not do it, he struck Jesus on the right side, so that he cried out.

8 And in the same moment Satan went out of the boy, and ran away like a mad dog.

9 This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews.

10 And that same side, on which Judas struck him, the Jews pierced with a spear.

CHAPTER XV.

1 *Jesus and other boys play together, and make clay figures of animals.*
 4 *Jesus causes them to walk,* 6 *also makes clay birds, which he causes to fly, and eat and drink.* 7 *the children's parents alarmed, and take Jesus for a sorcerer.* 8 *He goes to a dyer's shop, and throws all the cloths into the furnace, and works a miracle therewith.* 15 *Whereupon the Jews praise God.*

AND when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age.

2 Who when they were at play, made clay into several shapes, namely, asses, oxen, birds, and other figures.

3 Each boasting of his work, and endeavouring to exceed the rest.

4 Then the Lord Jesus said to the boys, I will command these figures which I have made to walk.

5 And immediately they moved, and when he commanded them to return, they returned.

6 He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to stand still, did stand still ; and if he gave them meat and drink, they did eat and drink.

7 When at length the boys went away, and related these things to their parents, their fathers said to them, Take heed, children, for the future of his company, for he is a sorcerer ; shun him and avoid him, and from henceforth never play with him.

8 On a certain day also, when the Lord Jesus was playing with the boys, and running about, he passed by a dyer's shop, whose name was Salem.

9 And there were in his shop many pieces of cloth be longing to the people of that city, which they designed to dye of several colours.

10 Then the Lord Jesus going into the dyer's shop, took all the cloths, and threw them into the furnace.

11 When Salem came home, and saw the cloths spoiled, he began to make a great noise, and to chide the Lord Jesus, saying,

12 What hast thou done to me, O thou son of Mary ? Thou hast injured both me and my neighbours ; they all desired their cloths of a proper colour ; but thou hast come, and spoiled them all.

13 The Lord Jesus replied, I will change the colour of every cloth to what colour thou desirest ;

14 And then he presently began to take the cloths out of the furnace, and they were all dyed of those same colours which the dyer desired.

15 And when the Jews saw this surprising miracle, they praised God.

CHAPTER XVI.

1 Christ miraculously widens or contracts the gates, milk-pails, sieves, or boxes, not properly made by Joseph, 4 he not being skilful at his carpenter's trade. 5 The King of Jerusalem gives Joseph an order for a throne. 6 Joseph works on it for two years in the king's palace, and makes it two spans too short. The king being angry with him, 10 Jesus comforts him, 13 commands him to pull one side of the throne, while he pulls the other, and brings it to its proper dimensions. 14 Whereupon the bystanders praise God.

AND Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, of milk-pails, or sieves, or boxes; the Lord Jesus was with him wheresoever he went.

2 And as often as Joseph had anything in his work, to make longer or shorter, or wider or narrower, the Lord Jesus would stretch his hand towards it.

3 And presently it became as Joseph would have it.

4 So that he had no need to finish anything with his own hands, for he was not very skilful at his carpenter's trade.

5 On a certain time the King of Jerusalem sent for him, and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit.

6 Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it.

7 And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure.

8 Which when the king saw, he was very angry with Joseph;

9 And Joseph afraid of the king's anger, went to bed without his supper, taking not anything to eat.

10 Then the Lord Jesus asked him, What he was afraid of?

11 Joseph replied, Because I have lost my labour in the work which I have been about these two years.

12 Jesus said to him, Fear not, neither be cast down ;

13 Do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions.

14 And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place.

15 Which miracle when they who stood by saw, they were astonished, and praised God.

16 The throne was made of the same wood, which was in being in Solomon's time, namely, wood adorned with various shapes and figures.

CHAPTER XVII.

1 Jesus plays with boys at hide and seek. 3 Some women put his playfellows in a furnace, 7 where they are transformed by Jesus into kids. 10 Jesus calls them to go and play, and they are restored to their former shape.

ON another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company :

2 But when they saw him, they hid themselves, and left him to seek for them.

3 The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, Where the boys were gone ?

4 And when they answered, that there was no one there ;

the Lord Jesus said, Who are those whom ye see in the furnace ?

5 They answered, They were kids of three years old.

6 Then Jesus cried out aloud, and said, Come out hither, O ye kids, to your shepherd.

7 And presently the boys came forth like kids, and leaped about him ; which when the women saw, they were exceedingly amazed, and trembled.

8 Then they immediately worshipped the Lord Jesus, and beseeched him, saying, O our Lord Jesus, son of Mary, thou art truly that good shepherd of Israel ! have mercy on thy handmaids, who stand before thee, who do not doubt, but that thou, O Lord, art come to save, and not to destroy.

9 After that, when the Lord Jesus said, the children of Israel are like Ethiopians among the people ; the women said, Thou, Lord, knowest all things, nor is anything concealed from thee ; but now we entreat thee, and beseech of thy mercy, that thou wouldst restore these boys to their former state.

19 Then Jesus said, Come hither, O boys, that we may go and play ; and immediately, in the presence of these women, the kids were changed, and returned into the shape of boys.

CHAPTER XVIII.

1 Jesus becomes the king of his playfellows, and they crown him with flowers. 4 miraculously causes a serpent who had bitten Simon the Canaanite, then a boy, to suck out all the poison again ; 16 the serpent bursts, and Christ restores the boy to health.

IN the month Adar Jesus gathered together the boys, and ranked them as though he had been a king,

2 For they spread their garments on the ground for him to sit on ; and having made a crown of flowers, put it

upon his head, and stood on his right and left as the guards of a king ;

3 And if any one happened to pass by, they took him by force, and said, Come hither, and worship the king, that you may have a prosperous journey.

4 In the mean time, while these things were doing, there came certain men, carrying a boy upon a couch ;

5 For this boy having gone with his companions to the mountain to gather wood, and having found there a partridge's nest, and put his hand in to take out the eggs, was stung by a poisonous serpent, which leaped out of the nest ; so that he was forced to cry out for the help of his companions ; who, when they came, found him lying upon the earth like a dead person.

6 After which his neighbours came and carried him back into the city.

7 But when they came to the place where the Lord Jesus was sitting like a king, and the other boys standing around him like his ministers, the boys made haste to meet him, who was bitten by the serpent, and said to his neighbours, Come and pay your respects to the king ;

8 But when, by reason of their sorrow, they refused to come, the boys drew them, and forced them against their wills to come ;

9 And when they came to the Lord Jesus he inquired on what account they carried that boy ?

10 And when they answered that a serpent had bitten him, the Lord Jesus said to the boys, Let us go and kill that serpent.

11 But when the parents of the boy desired to be excused, because their son lay at the point of death ; the boys made answer, and said, Did not ye hear what the king said ? Let us go and kill the serpent ; and will not ye obey him ?

12 So they brought the couch back again, whether they would or not.

13 And when they were come to the nest, the Lord Jesus said to the boys, Is this the serpent's lurking place? They said, It was.

14 Then the Lord Jesus calling the serpent, it presently came forth and submitted to him; to whom he said, Go and suck out all the poison which thou hast infused into that boy :

15 So the serpent crept to the boy, and took away all its poison again.

16 Then the Lord Jesus cursed the serpent so that it immediately burst asunder, and died ;

17 And he touched the boy with his hand to restore him to his former health ;

18 And when he began to cry, the Lord Jesus said, Cease crying, for hereafter thou shalt be ~~my disciple~~ ;

19 And ~~this~~ is that Simon the Cannanite, who is mentioned in the Gospel.

CHAPTER XIX.

1 James being bitten by a viper, Jesus blows on the wound and cures him. 4 Jesus charged with throwing a boy from the roof of a house, 10 miraculously causes the dead boy to acquit him, 12 fetches water for his mother, breaks the pitcher and miraculously gathers the water in his mantle and brings it home, 16 makes fish-pools on the Sabbath, 20 causes a boy to die who broke them down, 22 another boy runs against him, whom he also causes to die.

ON another day Joseph sent his son James to gather wood, and the Lord Jesus went with him ;

2 And when they came to the place where the wood was, and James began to gather it, behold, a venomous viper bit him, so that he began to cry, and make a noise.

3 The Lord Jesus seeing him in this condition, came to

him, and blowed upon the place where the viper had bit him, and it was instantly well.

4 On a certain day the Lord Jesus was with some boys, who were playing on the house-top, and one of the boys fell down, and presently died.

5 Upon which the other boys all running away, the Lord Jesus was left alone on the house-top.

6 And the boy's relations came to him and said to the Lord Jesus, Thou didst throw our son down from the house-top.

7 But he denying it, they cried out, Our son is dead, and this is he who killed him.

8 The Lord Jesus replied to them, Do not charge me with a crime, of which you are not able to convict me, but let us go and ask the boy himself, who will bring the truth to light.

9 Then the Lord Jesus going down stood over the head of the dead boy, and said with a loud voice, Zeinunus, Zeinunus, who threw thee down from the house-top?

10 Then the dead boy answered, thou didst not throw me down, but such a one did.

11 And when the Lord Jesus bade those who stood by to take notice of his words, all who were present praised God on account of that miracle.

12 On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well;

13 And when he had gone to fetch the water, the pitcher, when it was brought up full, brake;

14 But Jesus spreading his mantle gathered up the water again, and brought it in that to his mother;

15 Who, being astonished at this wonderful thing, laid up this, and all the other things which she had seen, in her memory.

16 Again, on another day the Lord Jesus was with some

boys by a river, and they drew water out of the river by little channels, and made little fish-pools.

17 But the Lord Jesus had made twelve sparrows, and placed them about his pool on each side, three on a side.

18 But it was the Sabbath day, and the son of Hanani a Jew came by, and saw them making these things, and said, Do ye thus make figures of clay on the Sabbath? And he ran to them, and broke down their fish-pools.

19 But when the Lord Jesus clapped his hands over the sparrows which he had made, they fled away chirping.

20 At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him,

21 In like manner as this water has vanished, so shall thy life vanish; and presently the boy died.

22 Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him, that he threw him down;

23 To whom the Lord Jesus said, As thou hast thrown me down, so shalt thou fall, nor ever rise.

24 And that moment the boy fell down and died.

CHAPTER XX.

4 *Sent to school to Zaccheus to learn his letters, and teaches Zaccheus.*

13 *Sent to another schoolmaster, 14 refuses to tell his letters, and the schoolmaster going to whip him his hand withers and he dies.*

THERE was also at Jerusalem one named Zaccheus, who was a schoolmaster:

2 And he said to Joseph, Joseph, why dost thou not send Jesus to me, that he may learn his letters?

3 Joseph agreed, and told St. Mary;

4 So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him,

5 And he made him say Aleph ; and when he had said Aleph, the master bade him pronounce Beth.

6 Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth.

7 And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth ;

8 Also which were the straight figures of the letters, which the oblique, and what letters had double figures ; which had points, and which had none ; why one letter went before another ; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read in any book.

9 The Lord Jesus farther said to the master, Take notice how I say to thee ; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet.

10 At this the master was so surprised, that he said, I believe this boy was born before Noah ;

11 And turning to Joseph, he said, Thou has brought a boy to me to be taught, who is more learned than any master.

12 He said also to St. Mary, This your son has no need of any learning.

13 They brought him then to a more learned master, who, when he saw him, said, say Aleph,

14 And when he had said Aleph, the master bade him pronounce Beth ; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth.

15 But this master, when he lift up his hand to whip him, had his hand presently withered, and he died.

16 Then said Joseph to St. Mary, Henceforth we will not allow him to go out of the house ; for every one who displeases him is killed.

CHAPTER XXI.

1 Disputes miraculously with the doctors in the temple, 7 on law, 9 on astronomy, 12 on physics and metaphysics. 21 Is worshipped by a philosopher, 28 and fetched home by his mother.

AND when he was twelve years old, they brought him to Jerusalem to the feast; and when the feast was over, they returned.

2 But the Lord Jesus continued behind in the temple among the doctors and elders, and learned men of Israel; to whom he proposed several questions of learning, and also gave them answers:

3 For he said to them, Whose son is the Messiah? They answered, the son of David:

4 Why then, said he, does he in the spirit call him Lord? when he saith, The Lord said to my Lord, sit thou at my right hand, till I have made thine enemies thy footstool.

5 Then a certain principal Rabbi asked him, Hast thou read books?

6 Jesus answered, he had read both books and the things which were contained in books.

7 And he explained to them the books of the law, and precepts, and statutes: and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach.

8 Then said that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy will be!

9 When a certain astronomer, who was present, asked the Lord Jesus, Whether he had studied astronomy?

10 The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde motion; their size and several prognostications; and other things which the reason of man had never discovered.

11 There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus, Whether he had studied physic?

12 He replied, and explained to him physics and metaphysics.

13 Also those things which were above and below the power of nature;

14 The powers also of the body, its humours, and their effects.

15 Also the number of its members, and bones, veins, arteries, and nerves:

16 The several constitutions of body, hot and dry, cold and moist, and the tendencies of them;

17 How the soul operated upon the body;

18 What its various sensations and faculties were;

19 The faculty of speaking, anger, desire;

20 And lastly the manner of its composition and dissolution; and other things, which the understanding of no creature had ever reached.

21 Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be thy disciple and servant.

22 While they were discoursing on these and such like things, the Lady St. Mary came in, having been three days walking about with Joseph, seeking for him.

23 And when she saw him sitting among the doctors, and in his turn proposing questions to them, and giving answers, she said to him, My son, why hast thou done thus by us? Behold I and thy father have been at much pains in seeking thee.

24 He replied, Why did ye seek me? Did ye not know that I ought to be employed in my Father's house?

25 But they understood not the words which he said to them.

26 Then the doctors asked Mary, Whether this were her son? And when she said, He was, they said, O happy Mary, who hast borne such a son.

27 Then he returned with them to Nazareth, and obeyed them in all things.

28 And his mother kept all these things in her mind ;

29 And the Lord Jesus grew in stature and wisdom, and favour with God and man.

CHAPTER XXII.

1 *Conceals his miracles, 2 studies the law, 3 and is baptized.*

NOW from this time Jesus began to conceal his miracles and secret works,

2 And gave himself to the study of the law, till he arrived to the end of his thirtieth year ;

3 At which time the Father publicly owned him at Jordan, sending down this voice from heaven, This is my beloved son, in whom I am well pleased ;

4 The Holy Ghost being also present in the form of a dove.

5 This is he whom we worship with all reverence, because he gave us our life and being, and brought us from our mother's womb.

6 Who, for our sakes, took a human body, and hath redeemed us, that so he might so embrace us with everlasting mercy, and shew his free, large, bountiful grace and goodness to us,

7 To him be glory and praise, and power, and dominion, from henceforth and for evermore. Amen.

¶ *The end of the whole Gospel of the Infancy, by the assistance of the Supreme God, according to what we found in the original.*

THOMAS'S GOSPEL OF THE INFANCY OF JESUS CHRIST.

[The original in Greek, from which this translation is made, will be found printed by Cotelerius, in his notes on the constitutions of the Apostles, from a MS. in the French King's Library, No. 2279—It is attributed to Thomas, and conjectured to have been originally connected with the Gospel of Mary.]

¶ *An account of the ACTIONS and MIRACLES of our Lord and Saviour JESUS CHRIST in his INFANCY.*

CHAPTER I.

2 Jesus miraculously clears the water after rain. 4 plays with clay sparrows, which he animates on the Sabbath day.

I THOMAS an Israelite, judged it necessary to make known to our brethren among the Gentiles, the actions and miracles of Christ in his childhood, which our Lord and God Jesus Christ wrought after his birth in Bethlehem in our country, at which I myself was astonished; the beginning of which was as followeth.

2 When the child Jesus was five years of age, and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream; and the water running over the banks, stood in little lakes;

3 But the water instantly became clear and useful again; he having smote them only by his word, they readily obeyed him.

4 Then he took from the bank of the stream some soft clay, and formed out of it twelve sparrows; and there were other boys playing with him.

5 But a certain Jew seeing the things which he was doing,

namely, his forming clay into the figures of sparrows on the sabbath day, went presently away, and told his father Joseph, and said,

6 Behold, the boy is playing by the river side, and has taken clay, and formed it into twelve sparrows, and profaneth the sabbath.

7 Then Joseph came to the place where he was, and when he saw him, called to him, and said, Why doest thou that which it is not lawful to do on the sabbath day?

8 Then Jesus clapping together the palms of his hands, called to the sparrows, and said to them: Go, fly away; and while ye live remember me.

9 So the sparrows fled away making a noise.

10 The Jews seeing this, were astonished, and went away, and told their chief persons what a strange miracle they had seen wrought by Jesus.

CHAPTER II.

2 Causes a boy to wither who broke down his fish pools, 6 partly restores him, 7 kills another boy, 16 causes blindness to fall on his accusers, 18 for which Joseph pulls him by the ear.

BESIDES this the son of Anna the scribe was standing there with Joseph, and took a bough of a willow tree, and scattered the waters which Jesus had gathered into lakes.

2 But the boy Jesus seeing what he had done, became angry, and said to him, Thou fool, what harm did the lake do thee, that thou shouldest scatter the water?

3 Behold, now thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit.

4 And immediately he became withered all over.

5 Then Jesus went away home. But the parents of the boy who was withered, lamenting the misfortune of his youth, took and carried him to Joseph, accusing him, and

said, Why dost thou keep a son who is guilty of such actions?

6 Then Jesus at the request of all who were present did heal him, leaving only some small member to continue withered, that they might take warning.

7 Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder;

8 At which Jesus being angry, said to him, thou shalt go no farther.

9 And he instantly fell down dead:

10 Which when some persons saw, they said, Where was this boy born, that every thing which he says presently cometh to pass?

11 Then the parents of the dead boy going to Joseph complained, saying, you are not fit to live with us, in our city, having such a boy as that:

12 Either teach him that he bless and not curse, or else depart hence with him, for he kills our children.

13 Then Joseph calling the boy Jesus by himself, instructed him saying, Why doest thou such things to injure the people so, that they hate us and prosecute us?

14 But Jesus replied, I know that what thou sayest is not of thyself, but for thy sake I will say nothing;

15 But they who have said these things to thee, shall suffer everlasting punishment.

16 And immediately they who had accused him became blind,

17 And all they who saw it were exceedingly afraid and confounded, and said concerning him, Whatsoever he saith, whether good or bad, immediately cometh to pass: and they were amazed.

18 And when they saw this action of Christ, Joseph arose, and plucked him by the ear, at which the boy was angry, and said to him, Be easy;

19 For if they seek for us, they shall not find us : thou hast done very imprudently.

20 Dost thou not know that I am thine ? Trouble me no more.

CHAPTER III.

1 *Astonishes his schoolmaster by his learning.*

A CERTAIN schoolmaster named Zacchæus, standing in a certain place, heard Jesus speaking these things to his father.

2 And he was much surprised, that being a child he should speak such things ; and after a few days he came to Joseph, and said,

3 Thou hast a wise and sensible child, send him to me, that he may learn to read.

4 When he sat down to teach the letters to Jesus, he began with the first letter Aleph ;

5 But Jesus pronounced the second letter Mpeth (Beth) Cghimel (Gimel), and said over all the letters to him to the end.

6 Then opening a book, he taught his master the prophets : but he was ashamed, and was at a loss to conceive how he came to know the letters.

7 And he arose and went home, wonderfully surprised at so strange a thing.

CHAPTER IV.

1 *Fragment of an adventure at a dyer's.*

AS Jesus was passing by a certain shop, he saw a young man dipping (or dyeing) some cloths and stockings in a furnace, of a sad colour, doing them according to every person's particular order ;

2 The boy Jesus going to the young man who was doing this, took also some of the cloths.

¶ *Here endeth the Fragment of Thomas's Gospel of the Infancy of Jesus Christ.*

THE GENERAL EPISTLE OF BARNABAS.

[Barnabas was a companion and fellow preacher with Paul. This Epistle lays a greater claim to canonical authority than most others. It has been cited by Clemens, Alexandrinus, Origen, Eusebius, and Jerome, and many ancient Fathers. Cotelierius affirms that Origen and Jerome esteemed it genuine and canonical; but Cotelierius himself did not believe it to be either one or the other; on the contrary, he supposes it was written for the benefit of the Ebionites, (the christianized Jews,) who were tenacious of rites and ceremonies. Bishop Fell feared to own expressly what he seemed to be persuaded of, that it ought to be treated with the same respect as several of the books of the present canon. Dr. Bernard, Savilian professor at Oxford, not only believed it to be genuine, but that it was read throughout, in the churches at Alexandria, as the canonical scriptures were. Dodwell supposed it to have been published before the Epistle of Jude, and the writings of both the Johns. Vossius, Dupuis, Dr. Cane, Dr. Mill, Dr. S. Clark, Whiston, and Archbishop Wake also esteemed it genuine: Menardus, Archbishop Laud, Spanheim, and others, deemed it apocryphal.]

CHAPTER I.

Preface to the Epistle.

ALL happiness to you my sons and daughters, in the name of our Lord Jesus Christ, who loved us, in peace.

2 Having perceived abundance of knowledge of the great and excellent laws of God to be in you, I exceedingly rejoice in your blessed and admirable souls, because ye have so worthily received the grace which was grafted in you.

3 For which cause I am full of joy, hoping the rather to be saved; inasmuch as I truly see a spirit infused into you, from the pure fountain of God:

4 Having this persuasion, and being fully convinced thereof, because that since I have begun to speak unto you,

I have had a more than ordinary good success in the way of the law of the Lord, which is in Christ.

5 For which cause, brethren, I also think verily that I love you above my own soul : because that therein dwelleth the greatness of faith and charity, as also the hope of that life which is to come.

6 Wherefore considering this, that if I shall take care to communicate to you a part of what I have received, it shall turn to my reward, that I have served such good souls ; I gave diligence to write in a few words unto you ; that together with your faith, your knowledge also may be perfect.

7 There are therefore three things ordained by the Lord ; the hope of life ; the beginning and the completion of it.

8 For the Lord hath both declared unto us, by the prophets, those things that are past ; and opened to us the beginnings of those that are to come.

9 Wherefore, it will behove us, as he has spoken, to come more holily, and nearer to his altar.

10 I therefore, not as a teacher, but as one of you, will endeavour to lay before you a few things by which you may, on many accounts, become the more joyful.

CHAPTER II.

That God has abolished the legal sacrifices, to introduce the spiritual righteousness of the Gospel.

SEEING then the days are exceedingly evil, and the adversary has got the power of this present world we ought to give the more diligence to inquire into the righteous judgments of the Lord.

2 Now the assistants of our faith are fear and patience ; our fellow-combatants, long-suffering and continence.

3 Whilst these remain pure in what relates unto the Lord,

wisdom, and understanding, and science, and knowledge, rejoice together with them.

4 For God has manifested to us by all the prophets, that he has no occasion for our sacrifices, or burnt-offerings, or oblations ; saying thus : To what purpose is the multitude of your sacrifices unto me, saith the Lord.

5 I am full of the burnt-offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of he-goats.

6 When ye come to appear before me ; who hath required this at your hands ? Ye shall no more tread my courts.

7 Bring no more vain oblations, incense is an abomination unto me : your new moons and sabbaths ; the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting ; your new moons and your appointed feasts my soul hateth.

8 These things therefore hath God abolished, that the new law of our Lord Jesus Christ, which is without the yoke of any such necessity, might have the spiritual offering of men themselves.

9 For so the Lord saith again to those heretofore ; Did I at all command your fathers when they came out of the land of Egypt concerning burnt-offerings of sacrifices ?

10 But this I commanded them, saying, Let none of you imagine evil in your hearts against his neighbour, and love no false oath.

11 Forasmuch then as we are not without understanding, we ought to apprehend the design of our merciful Father. For he speaks to us, being willing that we who have been in the same error about the sacrifices, should seek and find how to approach unto him.

12 And therefore he thus bespeaks us, The sacrifice of God (is a broken spirit,) a broken and contrite heart God will not despise.

13 Wherefore brethren, we ought the more diligently to inquire after those things that belong to our salvation, that the adversary may not have any entrance into us, and deprive us of our spiritual life.

14 Wherefore he again speaketh to them, concerning these things ; Ye shall not fast as ye do this day, to make your voice to be heard on high.

15 Is it such a fast that I have chosen ? A day for a man to afflict his soul ? Is it to bow down his head like a bul-rush, and to spread sackcloth and ashes under him ? Wilt thou call this a fast, and an acceptable day to the Lord ?

16 But to us he saith on this wise. Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free : and that ye break every yoke ?

17 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh.

18 Then shall thy light break forth as the morning, and thy health shall spring forth speedily ; and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

19 Then shalt thou call and the Lord shall answer ; thou shalt cry and he shall say, Here I am. If thou put away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity ; and if thou draw out thy soul to the hungry ; and satisfy the afflicted soul.

20 In this therefore, brethren, God has manifested his foreknowledge and love for us ; because the people which he has purchased to his beloved Son were to believe in sincerity ; and therefore he has shewn these things to all of us, that we should not run as proselytes to the Jewish Law.

CHAPTER III.

The prophecies of Daniel concerning the ten kings, and the coming of Christ.

WHEREFORE it is necessary that searching diligently into those things which are near to come to pass, we should write to you what may serve to keep you whole.

2 To which end, let us flee from every evil work and hate the errors of the present time, that we may be happy in that which is to come :

3 Let us not give ourselves the liberty of disputing with the wicked and sinners ; lest we should chance in time to become like unto them.

4 For the consummation of sin is come, as it is written, as the prophet Daniel says. And for this end the Lord hath shortened the times and the days, that his beloved might hasten his coming to his inheritance.

5 For so the prophet speaks ; There shall ten kings reign in the heart, and there shall rise last of all another little one, and he shall humble three kings.

6 And again Daniel speaks in like manner concerning the kingdoms ; and I saw the fourth beast dreadful and terrible, and strong exceedingly ; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before which were three of the first horns plucked up by the roots.

7 We ought therefore to understand this also : And I beseech you, as one of your own brethren, loving you all beyond my own life, that you look well to yourselves, and be not like to those who add sin to sin, and say ; That their covenant is ours also. Nay, but it is ours only : for they have for ever lost that which Moses received.

8 For thus saith the Scripture : And Moses continued

fasting forty days and forty nights in the Mount; and he received the covenant from the Lord, even the two tables of stone, written by the hand of God.

9 But having turned themselves to idols they lost it; as the Lord also said to Moses; Moses, go down quickly, for thy people which thou hast brought forth out of Egypt, have corrupted themselves, and turned aside from the way which I commanded them. And Moses cast the two tables out of his hands; and their covenant was broken; that the love of Jesus might be sealed in your hearts, unto the hope of his faith.

10 Wherefore let us give heed unto the last times. For all the time past of our life, and our faith will profit us nothing; unless we continue to hate what is evil, and to withstand the future temptations. So the Son of God tells us; Let us resist all iniquity and hate it.

11 Wherefore consider the works of the evil way. Do not withdraw yourselves from others, as if you were already justified; but coming altogether into one place, inquire what is agreeable to and profitable for the beloved of God. For the Scripture saith; Wo unto them that are wise in their own eyes, and prudent in their sight.

12 Let us become spiritually a perfect temple to God. As much as in us lies let us meditate upon the fear of God; and strive to the utmost of our power to keep his commandments; that we may rejoice in his righteous judgments.

13 For God will judge the world without respect of persons; and every one shall receive according to his works.

14 If a man shall be good, his righteousness shall go before him: if wicked, the reward of his wickedness shall follow him.

15 Take heed therefore lest sitting still now, that we are called, we fall asleep in our sins; and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Lord.

16 Consider this also : although you have seen so great signs and wonders done among the people of the Jews, yet this notwithstanding the Lord hath forsaken them.

17 Beware therefore, lest it happen to us ; as it is written, There may be many called, but few chosen.

CHAPTER IV.

That Christ was to suffer : proved from the prophecies concerning him.

FOR this cause did our Lord vouchsafe to give up his body to destruction, that through the forgiveness of our sins we might be sanctified ; that is, by the sprinkling of his blood.

2 Now for what concerns the things that are written about him, some belong to the people of the Jews, and some to us.

3 For thus saith the Scripture ; He was wounded for our transgressions, he was bruised for our iniquities, and by his blood we are healed. He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth.

4 Wherefore we ought the more to give thanks unto God, for that he hath both declared unto us what is passed, and not suffered us to be without understanding of those things that are to come.

5 But to them he saith : The nets are not unjustly spread for the birds.

6 This he spake, because a man will justly perish, if having the knowledge of the way of truth, he shall nevertheless not refrain himself from the way of darkness.

7 And for this cause the Lord was content to suffer for our souls, although he be the Lord of the whole earth ; to whom God said before the beginning of the world, Let us make man after our own image and likeness.

8 Now how he suffered for us, seeing it was by men that he underwent it, I will shew you.

9 The prophets having received from him the gift of prophecy, spake before concerning him :

10 But he, that he might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers, and preparing himself a new people, might demonstrate to them whilst he was upon earth, that after the resurrection he would judge the world.

11 And finally teaching the people of Israel, and doing many wonders and signs among them, he preached to them, and showed the exceeding great love which he bare towards them.

12 And when he chose his apostles, which were afterwards to publish his Gospel, he took men who had been very great sinners ; that thereby he might plainly show, That he came not to call the righteous but sinners to repentance.

13 Then he clearly manifested himself to be the Son of God. For had he not come in the flesh, how should men have been able to look upon him, that they might be saved ?

14 Seeing if they beheld only the sun, which was the work of his hands, and shall hereafter cease to be, they are not able to endure steadfastly to look against the rays of it.

15 Wherefore the Son of God came in the flesh for this cause, that he might fill up the measure of their iniquity, who have persecuted his prophets unto death. And for the same reason also he suffered.

16 For God hath said of the stripes of his flesh, that they were from them. And I will smite the shepherd, and the sheep of the flock shall be scattered.

17 Thus he would suffer, because it behoved him to suffer upon the cross.

18 For thus one saith, prophesying concerning him ; Spare my soul from the sword. And again, Pierce my flesh from thy fear.

19 And again, the congregation of wicked doers rose up against me, (They have pierced my hands and my feet).

20 And again he saith, I gave my back to the smiters, and my face I set as an hard rock.

CHAPTER V.

The subject continued.

AND when he had fulfilled the commandment of God, What says he? Who will contend with me? Let him stand against me ; or who is he that will implead me? Let him draw near to the servant of the Lord. Wo be to you ! Because ye shall all wax old as a garment, the moth shall eat you up.

2 And again the prophet adds, He is put for a stone for stumbling. Behold I lay in Zion for a foundation, a precious stone, a choice corner-stone : an honourable stone. And what follows? And he that hopeth in him shall live for ever.

3 What then? Is our hope built upon a stone? God forbid. But because the Lord hath hardened his flesh against sufferings, he saith, I have put me as a firm rock.

4 And again the prophet adds: The stone which the builders refused has become the head of the corner. And again he saith : This is the great and wonderful day which the Lord hath made. I write these things the more plainly to you that ye may understand : For indeed I could be content even to die for your sakes.

5 But what saith the prophet again ; The counsel of the wicked encompassed me about. They came about me, as bees about the honey-comb : and, Upon my vesture they cast lots.

6 Forasmuch then as our Saviour was to appear in the flesh and suffer, his passion was hereby foretold.

7 For thus saith the prophet against Israel: Wo be to their soul, because they have taken wicked counsel against themselves, saying: Let us lay snares for the righteous, because he is unprofitable to us.

8 Moses also in like manner speaketh to them; Behold thus saith the Lord God; Enter ye into the good land of which the Lord hath sworn to Abraham, and Isaac, and Jacob, that he would give it you, and possess it; a land flowing with milk and honey.

9 Now what the spiritual meaning of this is, learn; It is as if it had been said, Put your trust in Jesus, who shall be manifested to you in the flesh. For man is the earth which suffers: forasmuch as out of the substance of the earth Adam was formed.

10 What therefore does he mean when he says, Into a good land flowing with milk and honey? Blessed be our Lord, who has given us wisdom, and a heart to understand his secrets. For so says the prophet, Who shall understand the hard sayings of the Lord? But he that is wise and intelligent, and that loves his Lord.

11 Seeing therefore he has renewed us by the remission of our sins, he has put us into another frame, that we should have souls like those of children, forming us again himself by the spirit.

12 For thus the Scripture saith concerning us, where it introduceth the Father speaking to the Son; Let us make man after our likeness and similitude; and let them have dominion over the beasts of the earth, and over the fowls of the air, and the fish of the sea.

13 And when the Lord saw the man which he had formed, that behold he was very good; he said, Increase and multiply, and replenish the earth. And this he spake to his Son.

14 I will now shew you, how he made us a new creature, in the latter days.

15 The Lord saith ; Behold I will make the last as the first. Wherefore the prophet thus spake, Enter into the land flowing with milk and honey, and have dominion over it.

16 Wherefore ye see how we are again formed anew ; as also he speaks by another prophet ; Behold, saith the Lord, I will take from them, that is, from those whom the spirit of the Lord foresaw, their hearts of stone, and I will put into them hearts of flesh.

17 Because he was about to be made manifest in the flesh and to dwell in us.

18 For, my brethren, the habitation of our heart is a holy temple unto the Lord. For the Lord saith again, In what place shall I appear before the Lord my God, and be glorified ?

19 He answers I will confess unto thee in the congregation in the midst of my brethren ; and will sing unto thee in the church of the saints.

20 Wherefore we are they whom he has brought into that good land.

21 But what signifies the milk and honey ? Because as the child is nourished first with milk, and then with honey ; so we being kept alive by the belief of his promises and his word, shall live and have dominion over the land.

22 For he foretold above, saying, increase and multiply, and have dominion over the fishes, &c.

23 But who is there that is now able to have this dominion over the wild beasts, or fishes, or fowls of the air ? For you know that to rule is to have power, that a man should be set over what he rules.

24 But forasmuch as this we have not now, he tells us when we shall have it ; namely, when we shall become per-

fect, that we may be made the inheritors of the covenant of the Lord.

CHAPTER VI.

The scape-goat an evident type of this.

UNDERSTAND then, my beloved children, that the good God hath before manifested all things unto us, that we might know to whom we ought always to give thanks and praise.

2 If therefore the Son of God, who is the Lord of all, and shall come to judge both the quick and the dead, hath suffered, that by his stripes we might live : let us believe that the Son of God could not have suffered but for us. But being crucified, they gave him vinegar and gall to drink.

3 Hear therefore how the priests of the temple did foreshew this also : the Lord by his command which was written, declared that whosoever did not fast the appointed fast he should die the death : because he also was himself one day to offer up his body for our sins ; that so the type of what was done in Isaac might be fulfilled, who was offered upon the altar.

4 What therefore is it that he says by the prophet ? And let them eat of the goat which is offered in the day of the fast for all their sins. Hearken diligently, (my brethren,) and all the priests, and they only shall eat the inwards not washed with vinegar.

5 Why so ? because I know that when I shall hereafter offer my flesh for the sins of a new people, ye will give me vinegar to drink mixed with gall ; therefore do ye only eat, the people fasting the while, and lamenting in sackcloth and ashes.

6 And that he might foreshew that he was to suffer for them, hear then how he appointed it.

7 Take, says he, two goats, fair and alike, and offer them ; and let the high-priest take one of them for a burnt-offering. And what must be done with the other ? Let it, says he, be accursed.

8 Consider how exactly this appears to have been a type of Jesus. And let all the congregation spit upon it, and prick it ; and put the scarlet wool about its head ; and thus let it be carried forth into the wilderness.

9 And this being done, he that was appointed to convey the goat, led it into the wilderness, and took away the scarlet wool, and put it upon a thorn bush, whose young sprouts when we find them in the field we are wont to eat : so the fruit of that thorn only is sweet.

10 And to what end was this ceremony ? Consider ; one was offered upon the altar, the other was accursed.

11 And why was that which was accursed crowned ? Because they shall see Christ in that day having a scarlet garment about his body ; and shall say : Is not this he whom we crucified ; having despised him, pierced him, mocked him ? Certainly this is he who then said, that he was the Son of God.

12 As therefore he shall be then like to what he was on earth, so were the Jews heretofore commanded, to take two goats fair and equal. That when they shall see (our Saviour) hereafter coming (in the clouds of heaven), they may be amazed at the likeness of the goats.

13 Wherefore ye here again see a type of Jesus who was to suffer for us.

14 But what then signifies this, That the wool was to be put into the midst of the thorns ?

15 This also is a figure of Jesus, set out to the church. For as he who would take away the scarlet wool must undergo many difficulties, because that thorn was very sharp, and with difficulty get it : So they, says Christ, that will see

me, and come to my kingdom, must through many afflictions and troubles attain unto me.

CHAPTER VII.

The red heifer, another type of Christ.

BUT what type do ye suppose it to have been, where it is commanded to the people of Israel, that grown persons in whom sins are come to perfection, should offer an heifer, and after they had killed it should burn the same.

2 But then young men should take up the ashes and put them in vessels; and tie a piece of scarlet wool and hyssop upon a stick, and so the young men should sprinkle every one of the people, and they should be clear from their sins?

3 Consider how all these are delivered in a figure to us.

4 This heifer is Jesus Christ; the wicked men that were to offer it are those sinners who brought him to death: who afterwards have no more to do with it; the sinners have no more the honour of handling of it:

5 But the young men that performed the sprinkling, signified those who preach to us the forgiveness of sins, and the purification of the heart, to whom the Lord gave authority to preach his Gospel: being at the beginning twelve, to signify the tribes, because there were twelve tribes of Israel.

6 But why were there three young men appointed to sprinkle? To denote Abraham, and Isaac, and Jacob, because they were great before God.

7 And why was the wool put upon a stick? Because the kingdom of Jesus was founded upon the cross; and therefore they that put their trust in him, shall live for ever.

8 But why was the wool and hyssop put together? To signify that in the kingdom of Christ there shall be evil and

filthy days, in which however we shall be saved; and because he that has any disease in the flesh by some filthy humours, is cured by hyssop.

9 Wherefore these things being thus done, are to us indeed evident, but to the Jews they are obscure; because they hearkened not unto the voice of the Lord.

CHAPTER VIII.

Of the circumcision of the ears: and how in the first institution of circumcision Abraham mystically foretold Christ by name.

AND therefore the Scripture again speaks concerning our ears, that God has circumcised them, together with our hearts. For thus saith the Lord by the holy prophet: By the hearing of the ear they obeyed me.

2 And again, They who are afar off, shall hear and understand what things I have done. And again, Circumcise your hearts, saith the Lord.

3 And again he saith, Hear, O Israel! For thus saith the Lord thy God. And again the Spirit of God prophesieth, saying: Who is there that would live for ever, let him hear the voice of my Son.

4 And again, Hear, O Heaven, and give ear, O Earth! Because the Lord has spoken these things for a witness.

5 And again he saith, Hear the word of the Lord, ye princes of the people. And again, Hear, O children! The voice of one crying in the wilderness.

6 Wherefore he has circumcised our ears, that we should hear his word, and believe. But as for that circumcision, in which the Jews trust, it is abolished. For the circumcision of which God spake, was not of the flesh;

7 But they have transgressed his commands, because the evil one hath deceived them. For thus God bespeaks them; Thus saith the Lord your God (Here I find the

new law), Sow not among thorns ; but circumcise yourselves to the Lord your God. And what doth he mean by this saying ? Hearken unto your Lord.

8 And again he saith, Circumcise the hardness of your heart, and harden not your neck. And again, Behold, saith the Lord, all the nations are uncircumcised (they have not lost their fore-skin) : but this people is uncircumcised in heart.

9 But you will say the Jews were circumcised for a sign. And so are all the Syrians and Arabians, and all the idolatrous priests : but are they therefore of the covenant of Israel ? And even the Egyptians themselves are circumcised.

10 Understand therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the Spirit to Jesus, circumcised, having received the mystery of three letters.

11 For the scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him ?

12 Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are I H. And these denote Jesus.

13 And because the cross was that by which we were to find grace ; therefore he adds, three hundred ; the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross.

14 He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth : but I trust that ye are worthy of it.

CHAPTER IX.

That the commands of Moses concerning clean and unclean beasts, &c., were all designed for a spiritual signification.

BUT why did Moses say, Ye shall not eat of the swine, neither the eagle nor the hawk ; nor the crow ; nor any fish that has not a scale upon him ?—I answer, that in the spiritual sense, he comprehended three doctrines, that were to be gathered from thence.

2 Besides which he says to them in the book of Deuteronomy : And I will give my statutes unto this people. Wherefore it is not the command of God that they should not eat these things ; but Moses in the spirit spake unto them.

3. Now the sow he forbad them to eat ; meaning thus much ; thou shalt not join thyself to such persons as are like unto swine ; who whilst they live in pleasure, forget their God ; but when any want pinches them, then they know the Lord : as the sow when she is full knows not her master ; but when she is hungry she makes a noise ; and being again fed, is silent.

4 Neither, says he, shalt thou eat the eagle, nor the hawk, nor the kite, nor the crow ; that is, thou shalt not keep company with such kind of men as know not how by their labour and sweat to get themselves food : but injuriously ravish away the things of others ; and watch how to lay snares for them ; when at the same time they appear to live in perfect innocence.

5 (So these birds alone seek not food for themselves, but) sitting idle seek how they may eat of the flesh others have provided ; being destructive through their wickedness.

6 Neither, says he, shalt thou eat the lamprey, nor the polypus, nor the cuttle-fish ; that is, thou shalt not be like such men, by using to converse with them ; who are altogether wicked and adjudged to death. For so those fishes are alone accursed, and wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep.

7 But, he adds, neither shalt thou eat of the hare. To what end?—To signify this to us; Thou shalt not be an adulterer; nor liken thyself to such persons. For the hare every year multiplies the places of its conception; and as many years as it lives, so many it has.

8 Neither shalt thou eat of the hyena; that is, again, be not an adulterer, nor a corrupter of others; neither be like to such. And wherefore so?—Because that creature every year changes its kind, and is sometimes male and sometimes female.

9 For which cause also he justly hated the weazel; to the end that they should not be like such persons who with their mouths commit wickedness by reason of their uncleanness; nor join themselves with those impure women, who with their mouths commit wickedness. Because that animal conceives with its mouth.

10 Moses, therefore, speaking as concerning meats, delivered indeed three great precepts to them in the spiritual signification of those commands. But they according to the desires of the flesh, understood him as if he had only meant it of meats.

11 And therefore David took aright the knowledge of his threefold command, saying in like manner:

12 Blessed is the man that hath not walked in the counsel of the ungodly; as the fishes before mentioned in the bottom of the deep in darkness.

13 Nor stood in the way of sinners, as they who seem to fear the Lord, but yet sin, as the sow.

14 And hath not sat in the seat of the scorers; as those birds who sit and watch that they may devour.

15 Here you have the law concerning meat perfectly set forth, and according to the true knowledge of it.

16 But, says Moses, ye shall eat all that divideth the hoof, and cheweth the cud. Signifying thereby such an one as

having taken his food, knows him that nourisheth him ; and resting upon him, rejoiceth in him.

17 And in this he spake well, having respect to the commandment. What, therefore, is it that he says?—That we should hold fast to them that fear the Lord ; with those who meditate on the command of the word which they have received, in their heart ; with those that declare the righteous judgments of the Lord, and keep his commandments ;

18 In short, with those who know that to meditate is a work of pleasure, and therefore exercise themselves in the word of the Lord.

19 But why might they eat those that clave the hoof?—Because the righteous liveth in this present world ; but his expectation is fixed upon the other. See, brethren, how admirably Moses commanded these things.

20 But how should we thus know all this, and understand it? We, therefore, understanding aright the commandments, speak as the Lord would have us. Wherefore he has circumcised our ears and our hearts, that we might know these things.

CHAPTER X.

Baptism and the cross of Christ foretold in figures under the law.

LET us now inquire whether the Lord took care to manifest anything beforehand concerning water and the cross.

2 Now for the former of these, it is written to the people of Israel how they shall not receive that baptism which brings to forgiveness of sins ; but shall institute another to themselves that cannot.

3 For thus saith the prophet : Be astonished, O Heaven ! and let the earth tremble at it, because this people have done two great and wicked things : they have left me, the fountain of living water, and have digged for themselves broken cisterns, that can hold no water.

4 Is my holy mountain a Zion, a desolate wilderness?—
For ye shall be as a young bird when its nest is taken away.

5 And again the prophet saith, I will go before thee, and will make plain the mountains, and will break the gates of brass, and will snap in sunder the bars of iron; and will give thee dark, and hidden, and invisible treasures, that they may know that I am the Lord God.

6 And again: He shall dwell in the high den of the strong rock. And then, what follows in the same prophet? His water is faithful; ye shall see the king with glory, and your soul shall learn the fear of the Lord.

7 And again he saith in another prophet: He that does these things shall be like a tree planted by the currents of water, which shall give its fruit in its season. Its leaf also shall not wither, and whatsoever he doeth it shall prosper.

8 As for the wicked it is not so with them; but they are as the dust which the wind scattereth away from the face of the earth.

9 Therefore the ungodly shall not stand in the judgment, neither the sinners in the council of the righteous. For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

10 Consider how he has joined both the cross and the water together.

11 For this he saith: Blessed are they who put their trust in the cross, descend into the water; for they shall have their reward in due time: then, saith he, will I give it them.

12 But as concerning the present time, he saith, their leaves shall not fall: meaning thereby, that every word that shall go out of your mouth, shall through faith and charity be to the conversion and hope of many.

13 In like manner doth another prophet speak. And the land of Jacob was the praise of all the earth; magnifying thereby the vessel of his spirit.

14 And what follows?—And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever. The signification of which is this: that we go down into the water full of sins and pollutions; but come up again, bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the spirit. And whosoever shall eat of them shall live for ever.

15 That is, whosoever shall hearken to those who call them, and shall believe, shall live for ever.

CHAPTER XI.

The subject continued.

IN like manner he determines concerning the cross in another prophet, saying: And when shall these things be fulfilled?

2 The Lord answers: When the tree that is fallen shall rise, and when blood shall drop down from the tree. Here you have again mention made, both of the cross, and of him that was to be crucified upon it.

3 And yet farther he saith by Moses; (when Israel was fighting with, and beaten by, a strange people; to the end that God might put them in mind how that for their sins they were delivered unto death) yea, the holy spirit put it into the heart of Moses, to represent both the sign of the cross, and of him that was to suffer; that so they might know that if they did not believe in him, they should be overcome for ever.

4 Moses therefore piled up armour upon armour in the middle of a rising ground, and standing up high above all of them, stretched forth his arms, and so Israel again conquered.

5 But no sooner did he let down his hands, than they

were again slain. And why so?—To the end they might know, that except they trust in him they cannot be saved.

6 And in another prophet he saith, I have stretched out my hands all the day long to a people disobedient, and speaking against my righteous way.

7 And again Moses makes a type of Jesus, to show that he was to die, and then that he, whom they thought to be dead, was to give life to others; in the type of those that fell in Israel.

8 For God caused all sorts of serpents to bite them, and they died; forasmuch as by a serpent transgression began in Eve; that so he might convince them that for their transgressions they shall be delivered into the pain of death.

9 Moses then himself, who had commanded them, saying, Ye shall not make to yourselves any graven or molten image, to be your God; yet now did so himself, that he might represent to them the figure of the Lord Jesus.

10 For he made a brazen serpent, and set it up on high, and called the people together by a proclamation; where being come, they entreated Moses that he would make an atonement for them, and pray that they might be healed.

11 Then Moses spake unto them, saying: When any one among you shall be bitten, let him come unto the serpent that is set upon the pole; and let him assuredly trust in him, that though he be dead, yet he is able to give life, and presently he shall be saved; and so they did. See therefore how here also you have in this the glory of Jesus; and that in him and to him are all things.

12 Again; What says Moses to Jesus the Son of Nun, when he gave that name unto him, as being a prophet that all the people might hear him alone, because the father did manifest all things concerning his son Jesus, in Jesus the Son of Nun; and gave him that name when he sent him to spy out the land of Canaan; he said; Take a book

in thine hands, and write what the Lord saith : Forasmuch as Jesus the Son of God shall in the last days cut off by the roots all the house of Amalek. See here again Jesus, not the son of man, but the Son of God, made manifest in a type and in the flesh.

13 But because it might hereafter be said, that Christ was the Son of David ; therefore David fearing and well knowing the errors of the wicked, saith : The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.

14 And again Isaiah speaketh on this wise : The Lord said unto Christ my Lord, I have laid hold on his right hand, that the nations should obey before him, and I will break the strength of kings.

15 Behold, how doth David and Isaiah call him Lord, and the Son of God.

CHAPTER XII.

The promise of God not made to the Jews only, but to the Gentiles also, and fulfilled to us by Jesus Christ.

BUT let us go yet farther, and inquire whether the people be the heir, or the former ; and whether the covenant be with us or with them.

2 And first, as concerning the people, hear now what the Scripture saith.

3 Isaac prayed for his wife Rebekah, because she was barren ; and she conceived. Afterwards Rebekah went forth to inquire of the Lord.

4 And the Lord said unto her ; There are two nations in thy womb, and two people shall come from thy body ; and the one shall have power over the other, and the greater shall serve the lesser. Understand here who was Isaac ; who Rebekah ; and of whom it was foretold, this people shall be greater than that.

5 And in another prophecy Jacob speaketh more clearly to his son Joseph, saying : Behold the Lord hath not deprived me of seeing thy face, bring me thy sons that I may bless them. And he brought unto his father Manasseh and Ephraim, desiring that he should bless Manasseh, because he was the elder.

6 Therefore Joseph brought him to the right hand of his father Jacob. But Jacob by the spirit foresaw the figure of the people that was to come.

7 And what saith the Scripture ? And Jacob crossed his hands, and put his right hand upon Ephraim, his second, and the younger son, and blessed him. And Joseph said unto Jacob : Put thy right hand upon the head of Manasseh, for he is my first-born son. And Jacob said unto Joseph : I know it, my son, I know it ; but the greater shall serve the lesser ; though he also shall be blessed.

8 Ye see of whom he appointed it, that they should be the first people, and heirs of the covenant.

9 If therefore God shall have yet farther taken notice of this by Abraham too ; our understanding of it will then be perfectly established.

10 What then saith the Scripture to Abraham, when he believed, and it was imputed unto him for righteousness ? Behold I have made thee a father of the nations, which without circumcision believe in the Lord.

11 Let us therefore now inquire whether God has fulfilled the covenant, which he sware to our fathers, that he would give this people ? Yes, verily, he gave it : but they were not worthy to receive it by reason of their sins.

12 For thus saith the prophet : And Moses continued fasting in Mount Sinai, to receive the covenant of the Lord with the people, forty days and forty nights.

13 And he received of the Lord two tables written with the finger of the Lord's hand in the Spirit. And Moses

when he had received them brought them down that he might deliver them to the people.

14 And the Lord said unto Moses : Moses, Moses, get thee down quickly, for the people which thou broughtest out of the Land of Egypt have done wickedly.

15 And Moses understood that they had again set up a molten image ; and he cast the two tables out of his hands ; and the tables of the covenant of the Lord were broken. Moses therefore received them, but they were not worthy.

16 Now then learn how we have received them. Moses, being a servant, took them ; but the Lord himself has given them unto us, that we might be the people of his inheritance, having suffered for us.

17 He was therefore made manifest ; that they should fill up the measure of their sins, and that we being made heirs by him, should receive the covenant of the Lord Jesus.

18 And again the prophet saith : Behold, I have set thee for a light unto the Gentiles, to be the saviour of all the ends of the earth, saith the Lord the God who hath redeemed thee.

19 Who for that very end was prepared, that by his own appearing he might redeem our hearts, already devoured by death, and delivered over to the irregularity of error, from darkness ; and establish a covenant with us by his word.

20 For so it is written that the father commanded him by delivering us from darkness, to prepare unto himself a holy people.

21 Wherefore the prophet saith : I the Lord thy God have called thee in righteousness, and I will take thee by thy hand and will strengthen thee. And give thee for a covenant of the people, for the light of the Gentiles. To open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

22 Consider therefore from whence we have been redeemed. And again the prophet saith : The spirit of the Lord is upon me, because he hath anointed me : he hath sent me to preach glad tidings to the lowly ; to heal the broken in heart ; to preach remission to the captives, and sight unto the blind ; to proclaim the acceptable year of the Lord, and the day of restitution ; to comfort all that mourn.

CHAPTER XIII.

That the sabbath of the Jews was but a figure of a more glorious sabbath to come, and their temple, of the spiritual temples of God.

FURTHERMORE it is written concerning the sabbath, in the Ten Commandments, which God spake in the Mount Sinai to Moses, face to face ; Sanctify the sabbath of the Lord with pure hands, and with a clean heart.

2 And elsewhere he saith : If thy children will keep my sabbaths, then will I put my mercy upon them.

3 And even in the beginning of the creation he makes mention of the sabbath. And God made in six days the works of his hands ; and he finished them on the seventh day, and he rested the seventh day, and sanctified it.

4 Consider, my children, what that signifies ; he finished them in six days. The meaning of it is this ; that in six thousand years the Lord God will bring all things to an end.

5 For with him one day is a thousand years ; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.

6 And what is that he saith, And he rested the seventh day : he meaneth this ; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly ; and shall change the sun and the moon, and the stars ; then he shall gloriously rest in that seventh day.

7 He adds lastly : Thou shalt sanctify it with clean hands and a pure heart. Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things.

8 Behold therefore he will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy.

9 Lastly, he saith unto them : Your new moons and your sabbaths, I cannot bear them. Consider what he means by it ; the sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made ; when resting from all things I shall begin the eighth day, that is, the beginning of the other world.

10 For which cause we observe the eighth day with gladness, in which Jesus rose from the dead ; and having manifested himself to his disciples, ascended into heaven.

11 It remains yet that I speak to you concerning the temple : how those miserable men being deceived have put their trust in the house, and not in God himself who made them, as if it were the habitation of God.

12 For much after the same manner as the Gentiles, they consecrated him in the temple.

13 But learn therefore how the Lord speaketh, rendering the temple vain : Who has measured the heaven with a span, and the earth with his hand ? Is it not I ? Thus saith the Lord, Heaven is my throne, and the earth is my footstool. What is the house that ye will build me ? Or what is the place of my rest ? Know therefore that all their hope is vain.

14 And again he speaketh after this manner : Behold they that destroy this temple, even they shall again build it

up. And so it came to pass ; for through their wars it is now destroyed by their enemies ; and the servants of their enemies build it up.

15 Furthermore it has been made manifest, how both the city and the temple, and the people of Israel should be given up. For the Scripture saith : And it shall come to pass in the last days, that the Lord will deliver up the sheep of his pasture, and their fold, and their tower unto destruction. And it is come to pass, as the Lord hath spoken.

16 Let us inquire therefore, whether there be any temple of God ? Yes there is : and that there, where himself declares that he would both make and perfect it. For it is written ; And it shall be that as soon as the week shall be completed, the temple of the Lord shall be gloriously built in the name of the Lord.

17 I find therefore that there is a temple. But how shall it be built in the name of the Lord ? I will shew you.

18 Before that we believed in God, the habitation of our heart was corruptible, and feeble, as a temple truly built with hands.

19 For it was a house full of idolatry, a house of devils ; inasmuch as there was done in it whatsoever was contrary unto God. But it shall be built in the name of the Lord.

20 Consider, how that the temple of the Lord shall be very gloriously built ; and by what means that shall be, learn.

21 Having received remission of our sins, and trusting in the name of the Lord, we are become renewed, being again created as it were from the beginning. Wherefore God truly dwells in our house, that is, in us.

22 But how does he dwell in us ? The word of his faith, the calling of his promise, the wisdom of his righteous judgments, the commands of his doctrine ; he himself pro-

phies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance unto us; and by this means has brought us to be an incorruptible temple.

23 He therefore that desires to be saved looketh not unto the man, but unto him that dwelleth in him, and speaketh by him: being struck with wonder, forasmuch as he never either heard him speaking such words out of his mouth, nor ever desired to hear them.

24 This is that spiritual temple that is built unto the Lord.

CHAPTER XIV.

Of the way of light; being a summary of what a Christian is to do, that he may be happy for ever.

AND thus I trust, I have declared to you as much, and with as great simplicity as I could, those things which make for your salvation, so as not to have omitted any thing that might be requisite thereunto.

2 For should I speak farther of the things that now are, and of those that are to come, you would not yet understand them, seeing they lie in parables. This therefore shall suffice as to these things.

3 Let us now go on to the other kind of knowledge and doctrine. There are two ways of doctrine and power; the one of light, the other of darkness.

4 But there is a great deal of difference between these two ways: for over one are appointed the angels of God, the leaders of the way of light; over the other, the angels of Satan. And the one is the Lord from everlasting to everlasting; the other is the prince of the time of unrighteousness.

5 Now the way of light is this, if any one desires to attain to the place that is appointed for him, and will hasten thither by his works. And the knowledge that has been given to us for walking in it, to this effect : Thou shalt love him that made thee : thou shalt glorify him that hath redeemed thee from death.

6 Thou shalt be simple in heart, and rich in the spirit. Thou shalt not cleave to those who walk in the way of death. Thou shalt hate to do any thing that is not pleasing unto God. Thou shalt abhor all dissimulation. Thou shalt not neglect any of the commands of the Lord.

7 Thou shalt not exalt thyself, but shalt be humble. Thou shalt not take honour to thyself. Thou shalt not enter into any wicked counsel against thy neighbour. Thou shalt not be over-confident in thy heart.

8 Thou shalt not commit fornication, nor adultery. Neither shalt thou corrupt thyself with mankind. Thou shalt not make use of the word of God, to any impurity.

9 Thou shalt not accept any man's person, when thou reprovest any one's faults. Thou shalt be gentle. Thou shalt be quiet. Thou shalt tremble at the words which thou hast heard. Thou shalt not keep any hatred in thy heart against thy brother. Thou shalt not entertain any doubt whether it shall be or not.

10 Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour above thy own soul.

11 Thou shalt not destroy thy conceptions before they are brought forth ; nor kill them after they are born.

12 Thou shalt not withdraw thy hand from thy son, or from thy daughter ; but shall teach them from their youth the fear of the Lord.

13 Thou shalt not covet thy neighbour's goods ; neither shalt thou be an extortioner. Neither shall thy heart be joined to proud men ; but thou shalt be numbered among

the righteous and the lowly. Whatever events shall happen unto thee, thou shalt receive them as good.

14 Thou shalt not be double-minded, or double-tongued ; for a double tongue is the snare of death. Thou shalt be subject unto the Lord and to inferior masters as to the representatives of God, in fear and reverence.

15 Thou shalt not be bitter in thy commands towards any of thy servants that trust in God ; lest thou chance not to fear him who is over both ; because he came not to call any with respect of persons, but whomsoever the spirit had prepared.

16 Thou shalt communicate to thy neighbour of all thou hast ; thou shalt not call any thing thine own : for if ye partake in such things as are incorruptible, how much more should you do it in those that are corruptible ?

17 Thou shalt not be forward to speak ; for the mouth is the snare of death. Strive, for thy soul with all thy might. Reach not out thine hand to receive, and withhold it not when thou shouldst give.

18 Thou shalt love, as the apple of thine' eye, every one that speaketh unto thee the Word of the Lord. Call to thy remembrance, day and night, the future judgment.

19 Thou shalt seek out every day the persons of the righteous : and both consider and go about to exhort others by the word, and meditate how thou mayest save a soul.

20 Thou shalt also labour with thy hands to give to the poor, that thy sins may be forgiven thee. Thou shalt not deliberate whether thou shouldst give : nor having given, murmur at it.

21 Give to every one that asks : so shalt thou know who is the good rewarder of thy gifts.

22 Keep what thou hast received ; thou shalt neither add to it nor take from it.

23 Let the wicked be always thy aversion. Thou shalt

judge righteous judgment. Thou shalt never cause divisions ; but shalt make peace between those that are at variance, and bring them together.

24 Thou shalt confess thy sins ; and not come to thy prayer with an evil conscience.

25 This is the way of light.

CHAPTER XV.

Of the way of darkness ; that is, what kind of persons shall be for ever cast out of the kingdom of God.

BUT the way of darkness is crooked, and full of cursing. For it is the way of eternal death, with punishment ; in which they that walk meet those things that destroy their own souls.

2 Such are ; idolatry, confidence, pride of power, hypocrisy, double-mindedness, adultery, murder, rapine, pride, transgression, deceit, malice, arrogance, witchcraft, covetousness, and the want of the fear of God.

3 In this walk those who are the persecutors of them that are good ; haters of truth ; lovers of lies ; who know not the reward of righteousness, nor cleave to anything that is good.

4 Who administer not righteous judgment to the widow and orphan ; who watch for wickedness, and not for the fear of the Lord :

5 From whom gentleness and patience are far off ; who love vanity, and follow after rewards ; having no compassion upon the poor ; nor take any pains for such as are heavy laden and oppressed.

6 Ready to evil speaking, not knowing him that made them ; murderers of children : corrupters of the creature of God ; that turn away from the needy ; oppress the afflicted ; are the advocates of the rich, but unjust judges of the poor ; being altogether sinners.

7 It is therefore fitting that learning the just commands of the Lord, which we have before mentioned, we should walk in them. For he who does such things shall be glorified in the kingdom of God.

8 But he that chooses the other part, shall be destroyed, together with his works. For this cause there shall be both a resurrection and a retribution.

9 I beseech those that are in high estate among you, (if so be you will take the counsel which with a good intention I offer to you,) you have those with you towards whom you may do good ; do not forsake them.

10 For the day is at hand in which all things shall be destroyed, together with the wicked one. The Lord is near, and his reward is with him.

11 I beseech you, therefore, again, and again, be as good lawgivers to one another ; continue faithful counsellors to each other : remove from among you all hypocrisy.

12 And may God, the Lord of all the world, give you wisdom, knowledge, counsel, and understanding of his judgments in patience.

13 Be ye taught of God ; seeking what it is the Lord requires of you, and doing it ; that ye may be saved in the day of judgment.

14 And if there be among you any remembrance of what is good, think of me ; meditating upon these things, that both my desire and my watching for you may turn to a good account.

15 I beseech you ; I ask it as a favour of you ; whilst you are in this beautiful tabernacle of the body, be wanting in none of these things ; but without ceasing seek them, and fulfil every command. For these things are fitting and worthy to be done.

16 Wherefore I have given the more diligence to write

unto you, according to my ability, that you might rejoice
Farewell, children, of love and peace.

17 The Lord of glory and of all grace, be with your spirit
Amen.

*The end of the Epistle of Barnabas the Apostle, and fellow
traveller of St. Paul the Apostle.*

THE
TEACHING OF THE TWELVE APOSTLES.

"THE TEACHING OF THE TWELVE APOSTLES."

The following introductory paper by "VERAX" is quoted by permission from the "Manchester Examiner" of April 6th, 1885.

THE Teaching of the Twelve Apostles cannot but be regarded as a precious fragment of Christian antiquity. It is believed to have been written towards the close of the first or the beginning of the second century. Questions of this kind can only be settled by the authority of learned men, and it should be understood at once that within the limits just mentioned there is an almost unanimous agreement among competent critics as to the age of the treatise. It has always been known that such a treatise was once in existence, for it is referred to and quotations are made from it by several of the early fathers, and it was beyond doubt held in high honour. But it had long been lost, and a copy was not known to exist till a few years ago, when Philotheos Bryennios, now Metropolitan of Nicomedia, rummaging among the dusty treasures of the library of the Patriarch of Jerusalem at Constantinople, found a manuscript which, among other early Christian writings, contained the treatise in question. The Archbishop has published it with notes and dissertations in modern Greek, and it has passed unscathed the critical ordeal of the learned world. The facts of the case may be accepted as beyond dispute. There can be no doubt that this is the identical treatise from which some of the earliest fathers quoted, and which, from the early date of its composition, may, as one critic suggests, have been read by St. John. The publication of "The Teaching of the Twelve Apostles" has excited the utmost interest among Biblical critics and divines, and I see no reason why it should not be given to the multitude. We all have a profound concern in everything that relates to the early history of Christianity. Even those who do not believe in the claims which are now set forth in its behalf

must admit that Christianity has been among the most potent forces of the world, and that nothing which tends to throw light upon its primitive character, or that helps to elucidate its marvellous fortunes, can be a matter of indifference to honest inquirers. If not as Christians, then at least as philosophers, as historians, as antiquarians, or even as assailants of historical Christianity, we cannot but regard with peculiar interest a compilation of Christian doctrine which is not contained in the canon of Scripture, but is probably older than some parts of it, and was at one time regarded as of equal authority. It is proper to explain that the translation reprinted in another column is from the pen of Archdeacon Farrar, and is taken from the *Contemporary Review* of May, 1884. I am sure that neither the editor of the *Review* nor the accomplished translator will charge its reproduction upon me as an act of larceny. As regards the translation I had another choice. A dainty volume in white vellum has been published by the Rev. Canon Spence, Rector of St. Pancras, containing, first, his own version of the text, elucidated by a mass of foot notes; next, eleven erudite dissertations on questions arising out of the treatise or connected with it; and, lastly, the treatise itself in the original Greek. I have this volume before me while I write, and my account of the treatise is given on his authority. Should any one wish to read a very learned and elaborate criticism of the treatise from a Roman Catholic standpoint he will find one in the last number of the *Dublin Review*. There is one other point which deserves inquiry. With what church or section of the Christian Church, or with what writer or writers did this treatise originate? It may be inferred from its contents that the writer was acquainted with St. Matthew's gospel and may have read St. Luke's; but it does not appear that his knowledge extended to any other. It is also conjectured that he must have seen some

of St. Paul's epistles. We know that St. Matthew's gospel had a Hebrew origin. It was intended for the use of Hebrew Christians and was probably first written in Hebrew. The "Teaching of the Twelve Apostles" is Hebrew in its tone of thought and in the order of facts from which its illustrations are borrowed. This favours the supposition that it may have originated with the same church or school as St. Matthew's gospel. The church at Jerusalem which Jesus founded, came after his death under the presidency of James, "the Lord's brother"—the author of the Epistle of St. James. After his death we are told that the church passed under the leadership of Simeon, the nephew of Joseph, and therefore the cousin of Jesus. M. Renan has revived these facts with the wonderful power of his constructive imagination. This first of all the Christian churches was long considered to be under the special charge of some member of the family of Jesus, and was regarded on this account as having pre-eminent authority. This was before the great schism headed by St. Paul, who appealed from the Jews to the Gentiles, treating rather cheaply the pretensions of the church at Jerusalem, and by bringing Christianity into contact with Greek thought gave the impulse to a development which was productive of such memorable results. With the Jerusalem Church we have Christianity in its cradle; we stand nearest the primitive source of Christian doctrine and tradition; we can learn little from it of what Christianity became, but we may learn much of what it then was. In the opinion of Canon Spence "The Teaching of the Twelve Apostles" was composed by some member of the Jerusalem Church, the mother of all the churches. He even ventures to suppose that it was or may have been written by Simeon, "the Lord's cousin," the successor to St. James in what our Presbyterian friends would call the ruling eldership of the Church. It is a rather bold

conjecture, but on the other hand there is the treatise ; it must have had an author ; its author is likely to have been the most distinguished member of the church or school from which it emanated, and its contents point to the primitive type of Christianity exhibited by the Church at Jerusalem. On the whole the conjecture is not improbable, and Canon Spence would perhaps assert no more. We now turn to the treatise itself, and see what use can be made of it. But first let us realise it as an actual fact that it had currency among the early churches, and was accepted as being what it purports to be, "The Teaching of the Twelve Apostles." We stand here as near to the fountain as it is possible to get. It may be asked, Why was not this treatise included in the canon of the New Testament Scriptures? Speaking after the manner of men, it may be regarded as a mere chance that it was not included. In the character of its teaching it is on all fours with the Epistle of James which attained that honour. But on broad historical and literary grounds there are reasons which make it intelligible why this treatise was not included. The canon of the New Testament was settled by a rough consensus of the Christian Churches, and was not regarded as authoritative till far in the second century. But by that time there had been a development of Christian doctrine somewhat in advance of its primitive simplicity. It had fallen under the influence of Greek thought. It was in the hands of the Gentiles, and a gradual elimination took place of what were regarded as its specifically Jewish elements. Hence the Hebrew character of the treatise would tell against it. Its contents would be considered too poverty-stricken for the ampler world of philosophy and imagination upon which Christian theology had then entered. There is no wonder that it was excluded from the canon. It was far too primitive, too simple, too Christian in the oldest sense of the

word. But, in spite of its exclusion from the canon, the fact is undoubted that towards the close of the first century, or about the beginning of the second, the treatise was accepted as a compendium of Apostolic teaching, and was held to include what was most essential to the Christian faith. Now let my readers go carefully through the treatise, noting what it includes as well as what it excludes ; those things on which it enlarges, and those on which it is silent. Take first the two primitive ordinances of the Church, Baptism and the Lord's Supper. Baptism figures as a merely initiatory rite into the fellowship of the Church. The rules laid down give great license as to the use of water. Baptise in a running stream if you can ; if not, baptise in other water ; in cold water if you can, that is if the health of the candidate will permit ; if not, in warm. If there is not enough water for immersion it will suffice to pour water thrice on the head. The rite is simply initiatory. There is nothing mysterious about it, and no hint of the modern dogma of baptismal regeneration. So with the Lord's Supper. It is purely eucharistic. The bread and wine are regarded as mere symbols of the life and knowledge brought to us by Christ. The service is one of thanksgiving. There is not a word that lends the slightest sanction to the modern doctrines of transubstantiation or consubstantiation, or any other scholastic subtleties. The members of the society assemble at the weekly meal and partake of it as a memorial of their founder. Turn now to the organisation of the church. There is not the slightest trace of hierarchical government. The chief personages are the apostles and prophets. The apostles are itinerant missionaries who come and go, delivering their message at one place to-day and leaving for another to-morrow. They seem to have been held in very high respect, but severe tests are adopted to guard against abuses. The apostle is to be

entertained by the society while he stays, and when he leaves he is to receive enough food to carry him over the next stage, that and no more. If he asks for money he is to be treated as an impostor. The prophets correspond to our modern preachers. They are assumed to speak from the Spirit, and are allowed great freedom of utterance, but they are subjected to stringent tests as a proof of their sincerity. They may order a lovefeast, a fellowship repast, but if they do they must not partake of it themselves, lest they should order it for the sake of a meal. If a Christian artisan on his travels comes among them, he is to be set to work, that he may not eat the bread of idleness. The poor are to be helped freely, but it is held to be more blessed to give than to receive, and a heavy curse rests upon those who pretend to unreal necessities. The members of the society are to appoint for themselves bishops and deacons. They are to be meek and not covetous, and are not to be despised since they do the work of prophets and teachers. The episcopal order is just beginning, and we see how humble it was. Nothing is said about apostolical succession. That is an idea which, with its later superstructure of nonsense, had not entered the minds of this primitive Christian folk. The doctrine upon which they insisted was exalted morality and pure benevolence. They were to follow what was right, to do good and to help one another. Of the doctrines of modern Christianity, even of those which are called essential, there is not a glimmer. We are here close to the fountain, and these are the waters it sends forth. But my readers will master the treatise for themselves, and draw their own conclusions. The subject is theological, but it is much more than theological. Besides, this is Easter time, when our thoughts are naturally turned to the early days of Christianity. On the whole this exercitation may be excused, and may, perhaps, be useful.

"THE TEACHING OF THE TWELVE APOSTLES."

TRANSLATED BY F. W. FARRAR, D.D., F.R.S.*

CHAPTER I.

THERE are two ways, one of life and one of death, and there is a great difference between these two ways.

Now the way of life is as follows: First thou shalt love God who made thee, and next thy neighbour as thyself; and all things whatsoever thou wouldest not to be done to thee, neither do thou to another. And of these commandments the teaching is as follows: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what thank is it if ye love them that love you? do not even the Gentiles the same? But love ye those that hate you, and ye shall not have an enemy. Abstain from fleshly and worldly lusts. If anyone give thee a blow on the right cheek, turn to him also the other, and thou shalt be perfect. If anyone impress thee to go one mile, go with him two. If anyone take away thy cloak, give him also thy tunic. If anyone take from thee what is thine, ask it not back, for thou canst not even do so. To every one who asketh thee give, and ask not back, for the Father wills that from our own blessings gifts should be bestowed on all. Blessed is he who giveth according to the commandment, for he is innocent. Woe to him who receiveth; for if a man hath need and receiveth, he shall be innocent; but if a man hath not need, he shall give account why he received and for what purpose, and being in distress he shall be examined concerning his deeds; and he shall not come out thence till he have paid the uttermost farthing. But respecting this also it hath been said, "Let thine almsgiving drop (*lit.* sweat) into thy hands so long as thou knowest to whom thou givest."

* By kind permission of Canon Farrar and Proprietors of *Contemporary Review*.

CHAPTER II.

THE second commandment of the teaching is : Thou shalt do no murder, thou shalt not commit adultery,* . . . thou shalt not commit fornication, thou shalt not steal, thou shalt not practise witchcrafts or enchantments, thou shalt not procure abortion, nor practise infanticide. Thou shalt not covet the things of thy neighbour, thou shalt not forswear thyself, nor bear false witness, nor speak evil, nor cherish a grudge. Thou shalt not be double-minded nor double-tongued, for duplicity of tongue is a snare of death. Thy speech shall not be false, nor empty, but filled with fact. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor malicious, nor overweening. Thou shalt not take evil counsel against thy neighbour. Thou shalt hate no man, but some thou shalt rebuke, and for some thou shalt pray, and some thou shalt love more than thy own soul.

CHAPTER III.

MY son, fly from every evil, and from everything like it. Be not given to anger, for anger leadeth to murder ; nor a hot partisan, nor contentious, nor passionate ; for out of all these things murders are generated. My son, be not concupiscent, for concupiscence leadeth to adultery ; nor a base talker, nor a man of high looks ; for from all these things adulteries are generated. My son, be not a forecaster, for it leads to idolatry ; nor a user of charms, nor an astrologer, nor a user of expiations, nor be even willing to look at these things ; for from all these things idolatry is generated. My son, be not a liar, for a lie leads to theft, nor a lover of money, nor vainglorious ; for from all these things thefts are generated. My son, be not a murmurer, for it leads to blasphemy ; nor self-willed, nor evil-minded ; for from all

* οὐ παιδοφθορήσεις.

these things blasphemies are generated. But be meek, for the meek shall inherit the earth. Be long-suffering and compassionate, and harmless, and quiet, and good, and trembling continually at the words thou hast heard. Thou shalt not exalt thyself, nor shalt thou give audacity to thy soul. Thy soul shall not be united with the lofty, but with the just and the humble shalt thou converse. Thou shalt accept as good the workings (of Providence) that befall thee, knowing that nothing happens apart from God.

CHAPTER IV.

MY son, thou shalt remember night and day him that speaketh to thee the word of God, and thou shalt honour him as the Lord; for in the source whence the Lordship is spoken of there is the Lord. And thou shalt seek out day by day the persons of the saints, that thou mayest rest in their words. Thou shalt not desire a division, but thou shalt reconcile those at strife. Thou shalt judge justly. Thou shalt not show partiality to rebuke in the case of transgressions. Thou shalt not be of two minds whether it shall be or not. Do not be one who stretches out his hands to receive and clenches them tight for giving. If thou hast thou shalt give with thine hands, as a ransom for thy sins. Thou shalt not defer to give, nor in giving shalt thou murmur, for thou shalt know who is the fair requiter of thy reward. Thou shalt not turn away from him who needeth. Thou shalt communicate with thy brother in all things, and thou shalt not say that they are thine own. For if ye be participators in that which is immortal, how much more in mortal things? Thou shalt not take away thine hand from thy son or from thy daughter, but from youth up thou shalt teach (them) the fear of God. Thou shalt not give orders in thy bitterness to thy slave or thy handmaid who trust in the same God, lest they should not fear Him who is God

over you both. For He cometh not to call after outward position, but (He cometh) on those whom the Spirit hath prepared. But ye, slaves, be subject to your masters as to the image of God, in modesty and fear. Thou shalt hate all hypocrisy, and everything that is not pleasing to the Lord. Thou shalt not abandon the commandments of the Lord; but thou shalt keep what thou hast received, neither adding nor taking away. In church thou shalt confess thy transgressions, and thou shalt not come to thy prayer with an evil conscience. This is the way of life.

CHAPTER V.

AND the way of death is this. First of all it is evil, and full of curse. Adulteries, lusts, fornications, thefts, idolatries, witchcrafts, sorceries, rapines, false witnesses, hypocrisies, a double heart, deceit, arrogance, malice, self-will, covetousness, base talk, jealousy, audacity, haughtiness, vaunting; persecutors of the good, hating truth, loving a lie, not recognising the reward of righteousness, not united to what is good nor to just judgment, watchful not for the good but for the evil; far from whom is meekness and endurance, loving vain things, pursuing after a requital, not pitying the poor, not grieving with him who is distressed, not recognising those who made them, murderers of children, corrupters of the image of God, turning away from him who is in need, distressing the afflicted, advocates of the rich, lawless judges of the poor, sinners in all respects. Withdraw yourselves utterly, my children, from all these.

CHAPTER VI.

SEE that no man lead thee astray from this path of teaching, since he is teaching thee apart from God. For if thou art able to bear the whole yoke of the Lord thou shalt be perfect; but if thou art not able, do what thou

canst. But as regards food bear what thou canst ; but from an idol offering abstain with all thy might, for it is a service of dead gods.

CHAPTER VII.

BUT as regards baptism, baptise as follows : Having taught all that goes before, baptise into the name of the Father, and of the Son, and of the Holy Spirit in living (*i.e.*, running) water. But if thou hast not running water, baptise in other water ; and if thou canst not in cold, then in hot. If thou hast neither (in sufficiency for immersion) pour the water thrice on the head in the name of the Father, the Son, and the Holy Spirit. Before baptism let the baptiser and the candidate fast, and any others who can ; and thou shalt bid the candidate to fast one, or two, days previously.

CHAPTER VIII.

LET not your fasts be with those of the hypocrites, for they fast on the second and fifth days of the week. But fast ye on the fourth day and the Friday. Neither pray ye as the hypocrites, but as the Lord commanded in His Gospel, so pray ye, "Our Father which art in Heaven" [the Lord's Prayer is given exactly as in St. Matthew vi. 9-13, except that "*Heaven*" is used for his favourite Jewish expression "the Heavens ;" "*debt*" (οφειλήν) for "debts" (οφειλήματα), and the words "*the kingdom and,*" are omitted from the doxology]. Pray thus thrice in the day.

CHAPTER IX.

AS regards the Eucharist, celebrate it (*lit.* give thanks) as follows. First for the Cup. "We thank Thee, O Father, for the holy vine of David thy servant (παυδός),

which Thou madest known to us by Jesus Thy servant : to Thee be glory for ever." And for the broken bread—"We thank Thee, our Father, for the life and knowledge which Thou madest known to us by Jesus Thy servant ; to Thee be glory for ever. As this broken bread was scattered (in corn grains) upon the mountains, and being brought together became *one*, so let Thy Church be gathered together from the ends of the earth into Thy kingdom ; for Thine is the glory and the power by Jesus Christ for ever." But let no one eat or drink of your Eucharist, except those baptised into the name of the Lord, for respecting this the Lord hath said, "Give not that which is holy to the dogs."

CHAPTER X.

AFTER being satisfied, give thanks thus : "We thank Thee, O Holy Father, for Thy holy name, which Thou hast enshrined in our hearts, and for the knowledge and faith and immortality which Thou madest known to us by Jesus Thy servant ; to Thee be glory for ever. Thou, O Sovereign Almighty, didst create all things for the sake of Thy name, and gavest food and drink to men for enjoyment, that they may give Thee thanks. But to us Thou didst impart spiritual food and drink and eternal life by Thy servant. Before all things we thank Thee, that Thou art mighty ; to Thee be glory for ever. Remember, O Lord, Thy Church, to deliver her from every evil, and to perfect her in Thy love, and gather her together from the four winds, hallowed for Thy kingdom, which Thou preparedst for her ; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy, let him come ; if he is not, let him repent. Maranatha. Amen."—But permit the Prophets to give thanks as much as they wish.

CHAPTER XI.

WHOSOEVER then cometh and teacheth you all the things aforesaid, receive him. But if the teacher himself, being perverted, teaches another teaching to overthrow (these precepts), listen not to him ; but (if he teaches) to add to righteousness and knowledge of the Lord, receive him as the Lord. But as regards the Apostles and Prophets, according to the doctrine of the Gospel, so do ye. Let every Apostle who comes to you be received as the Lord. He shall only remain a single day, but if need be the second day also ; if he remain three days he is a false prophet. When the Apostle departs, let him take nothing except enough to last till he reach his night quarters. If he ask for money he is a false prophet. Any prophet who speaks in the spirit ye shall not try nor test ; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the spirit is a prophet, unless he have the behaviour of the Lord. From his behaviour then shall the false prophet and the prophet be recognised. No prophet who in the spirit orders a table shall eat of it, otherwise he is a false prophet. Every prophet, though he teaches the truth, is a false prophet if he does not do what he teaches. Every approved genuine prophet who makes assemblies for a worldly mystery (?) but does not teach others to do what he does, shall not be judged by you. For his judgment is in the hands of God ; for the ancient prophets also did likewise. And whosoever says in the spirit, "Give me some money," or anything else, ye shall not listen to him ; but if he tell you to give on behalf of others who lack, let no man judge him.

CHAPTER XII.

LET every one who comes in the name of the Lord be received, and afterwards by putting him to the test you shall know him, or ye shall have understanding right and

left. If he who comes to you is a wayfarer, assist him as much as you can ; but he shall only stay with you two or three days, if need be. If, being a handicraftsman, he wishes to settle with you, let him earn his living by work. But if he has no handicraft, devise according to your own good sense that no one may live idle among you as a Christian. If he does not choose to follow your advice, he is a Christ-trafficker. Take heed of such.

CHAPTER XIII.

EVERY genuine prophet who wishes to settle among you is worthy of his maintenance. So, too, a genuine teacher is himself also, like a workman, worthy of his maintenance. Thou shalt therefore take and give to the prophets all firstfruits of the products of the winepress and threshing floor, of oxen and of sheep ; for they are your chief priest. If ye have no prophet, give to the poor. If ye make a batch of bread, take the firstfruit and give it according to the commandment. Likewise when you open a cask of wine or of oil, take the firstfruits and give to the prophets. And of silver, and of raiment, and of every possession, taking the firstfruits as well as thou canst judge, give according to the commandment.

CHAPTER XIV.

ON the Lord's Day assemble together and break bread and give thanks, after having confessed your sins, that your sacrifice may be pure. Let no one who has a difference with his fellow join himself to you till they are reconciled, that your sacrifice may not be defiled. For this is that which was spoken by the Lord—"In every place and time offer me a pure sacrifice ; for I am a great King, saith the Lord, and my name is wonderful among the Gentiles."

CHAPTER XV.

APPPOINT therefore for yourselves bishops and deacons worthy of the Lord, men meek and uncovetous, and true and approved, for they too minister to you the ministry of the prophets and teachers. Therefore despise them not ; for they are the honoured among you, with the prophets and teachers.

Rebuke one another, not in anger but in peace, as ye have (it) in the Gospel ; and to every one who acts wrongly against another, let no one speak, nor let him hear a word from you, until he repents. But so do your prayers and alms, and all your deeds, as ye have it in the Gospel of our God.

CHAPTER XVI.

WATCH for your life. Let your lamps not be quenched, and your loins not be unloosed, but be ye ready ; for ye know not the hour in which your Lord cometh. Ye shall frequently gather yourselves together, seeking the things that are profitable for your souls : for the whole time of your faith shall not profit you, unless in the last season ye be found perfect. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be perverted into wolves, and love shall be perverted into hatred. For as lawlessness increases, men shall hate and persecute and give up one another ; then shall appear the world deceiver as the Son of God, and shall do signs and portents, and the earth shall be given up into his hands, and he shall do lawless things which have never happened since time was. Then shall the race of men come into the fire of trial, and many shall be offended and shall perish, but they who have endured in their faith shall be saved under the very curse. And then shall appear the signs of the truth. First the sign of the flying forth (of the saints)

in heaven, then the sign of the voice of the trumpet, and the third the resurrection of the dead ; not, however, of all, but as hath been said, "The Lord shall come, and all his saints with him." Then shall the world see the Lord coming upon the clouds of the heaven.

SELECTIONS FROM THE KORAN:
COMMONLY CALLED THE
ALKORAN OF MOHAMMED.

THE KORÂN—THE ARABIAN SCRIPTURES.

THE Korân is the name of the Sacred Scriptures of the Mohammedans, which consists of 114 suras, or chapters. They are written in the Arabic language, and were dictated from time to time by Mohammed to his scribe. Mohammed died in the year 632 A.D., and shortly afterwards the different manuscripts were collected into one book.

There are seven principal editions of the Korân: two of which were published and used in Medina, a third at Mecca, a fourth at Cufa, a fifth at Basra, a sixth in Syria, and a seventh called the common or vulgar edition.

The Korân is the standard of the Arabian tongue, and is universally allowed to be written with the utmost elegance and purity of language in the dialect of the tribe of Koreish, the most noble and polite of all the Arabians.

"The general design of the Korân" (to use the words of a very learned person) "seems to be this. To unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous and heterodox belief, in the knowledge and worship of one eternal, invisible God, by whose power all things were made, and those which are not, may be, the supreme Governor, Judge, and absolute Lord of the creation; established under the sanction of certain laws, and the outward signs of certain ceremonies, partly of ancient and partly of novel institution, and enforced by setting before them rewards and punishments, both temporal and eternal; and to bring them all to the obedience of Mohammed, as the prophet and ambassador of God, who after the repeated

admonitions, promises, and threats of former ages, was at last to establish and propagate God's religion on earth by force of arms, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal."

George Sale says, "The great doctrine then of the Korân is the unity of God; to restore which point Mohammed pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary, and subject to alteration according to the divine direction, yet the substance of it being eternal truth, is not liable to change, but continues immutably the same. And he taught that whenever this religion became neglected, or corrupted in essentials, God had the goodness to re-inform and re-admonish mankind thereof, by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mohammed, who is their seal, no other being to be expected after him. And the more effectually to engage people to hearken to him, great part of the Korân is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories or some circumstances of them are taken from the Old and New Testament, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Korân as truths in opposition to the scriptures, which the Jews and Christians are charged with having altered; and I am apt to believe that few or none of the relations or circumstances in the Korân were invented by Mohammed, as is generally supposed, it being easy to trace the greatest part of them much higher, as the rest might be, were more of those books extant, and it was worth while to make the inquiry."

The other part of the Korân is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true God, and resignation to his will; among which are many excellent things intermixed not unworthy even a Christian perusal.

The Mohammedans divide their religion, which they call Islâm, into two distinct parts : Imân, *i.e.*, faith, or theory, and Dîn, *i.e.*, religion, or practice ; and teach that it is built on five fundamental points, one belonging to faith, and the other four to practice.

The first is that confession of faith which I have already mentioned ; that “there is no god but the true God ; and that Mohammed is his apostle.” Under which they comprehend six distinct branches ; viz., 1. Belief in God ; 2. In his angels ; 3. In his scriptures ; 4. In his prophets ; 5. In the resurrection and day of judgment ; and, 6. In God’s absolute decree and predetermination both of good and evil.

The four points relating to practice are : 1. Prayer, under which are comprehended those washings or purifications which are necessary preparations required before prayer ; 2. Alms ; 3. Fasting ; and, 4. The pilgrimage to Mecca.

It is estimated that the number of Mohammedans is about 100 millions.

SELECTIONS FROM THE AL KORAN.

CHAPTER I.

ENTITLED, THE PREFACE, OR INTRODUCTION ; REVEALED
AT MECCA.

In the name of the most merciful God.

PRAISE be to God, the Lord of all creatures ; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou art incensed, nor of those who go astray.

CHAPTER II.—(SELECTIONS.)

ENTITLED, THE COW ; REVEALED PARTLY AT MECCA, AND
PARTLY AT MEDINA.

In the name of the most merciful God.

A. L. M. There is no doubt in this book ; *it is* a direction to the pious, who believe in the mysteries of *faith*, who observe the appointed times of prayer, and distribute *alms* out of what we have bestowed on them ; and who believe in that *revelation*, which hath been sent down unto thee, and that which hath been sent down *unto the prophets* before thee, and have firm assurance in the life to come ; these are directed by their Lord, and they shall prosper. As for the unbelievers, it will be equal to them whether thou admonish them, or do not admonish them ; they will not believe. God hath sealed up their hearts and their hearing ; a dimness covereth their sight, and they shall suffer a grievous punishment. There are some who say, We be-

lieve in God and the last day, but are not *really* believers ; they seek to deceive God, and those who do believe, but they deceive themselves only, and are not sensible thereof. There is an infirmity in their hearts, and God hath increased that infirmity ; and they shall suffer a most painful punishment because they have disbelieved. . . . O men *of Mecca* ! serve your Lord who hath created you, and those who have been before you : peradventure ye will fear *him* ; who hath spread the earth as a bed for you, and the heaven as a covering, and hath caused water to descend from heaven, and thereby produced fruits for your sustenance. Set not up therefore any equals unto God, against your own knowledge. If ye be in doubt concerning that *revelation* which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth. But if ye do *it* not, nor shall *ever be able to do it*, justly fear the fire whose fuel is men and stones, prepared for the unbelievers. . . . Be constant in prayer, and give alms ; and what good ye have sent before for your souls, ye shall find it with God ; surely God seeth that which ye do. They say, Verily none shall enter paradise, except they who are Jews or Christians : this is their wish. Say, Produce your proof *of this*, if ye speak truth. Nay, but he who resigneth himself to God, and doth that which is right, he shall have his reward with his Lord ; there shall *come* no fear on them, neither shall they be grieved. The Jews say, The Christians are *grounded* on nothing ; and the Christians say, The Jews are *grounded* on nothing : yet they *both* read the scriptures. So likewise say they who know not the *scripture*, according to their saying. But God shall judge between them on the day of the resurrection, concerning that about which they *now* disagree. . . . Oh that they who act unjustly did perceive, when they behold their punishment, that all power belongeth unto God, and that

he is severe in punishing ! When those who have been followed, shall separate themselves from their followers, and shall see the punishment, and the cords *of relation* between them shall be cut in sunder ; the followers shall say, If we could return *to life*, we would separate ourselves from them, as they have *now* separated themselves from us. So God will show them their works ; they shall sigh grievously, and shall not come forth from the fire *of hell*. O men, eat of that which is lawful and good on the earth ; and tread not in the steps of the devil, for he is your open enemy. Verily he commandeth you evil and wickedness, and that ye should say that of God which ye know not. And when it is said unto them *who believe not*, Follow that which God hath sent down ; they answer, Nay, but we will follow that which we found our fathers practise. What ? though their fathers knew nothing, and were not *rightly* directed ? The unbelievers are like unto one who crieth aloud to that which heareth not so much as *his* calling, or the sound of *his* voice. *They are* deaf, dumb, and blind, therefore they do not understand. . . . War is enjoined you *against the Infidels* ; but this is hateful unto you : yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you : but God knoweth and ye know not. . . . Marry not *women who are* idolaters, until they believe : verily a maid-servant who believeth is better than an idolatress, although she please you *more*. And give not *women who believe* in marriage to the idolaters, until they believe ; for verily a servant who is a true believer, is better than an idolater, though he please you *more*. They invite unto *hell* fire, but God inviteth unto paradise and pardon through his will, and declareth his signs unto men, that they may remember. They will ask the also concerning the courses of women : Answer, They are a pollution : therefore separate yourselves from women in their courses,

and go not near them until they be cleansed. But when they are cleansed, go in unto them as God hath commanded you, for God loveth those who repent, and loveth those who are clean. . . . Hast thou not considered him who disputed with Abraham concerning his Lord, because God had given him the kingdom? When Abraham said, My Lord is he who giveth life, and killeth : he answered, I give life, and I kill. Abraham said, Verily God bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded ; for God directeth not the ungodly people. Or *hast thou not considered* how he *behaved* who passed by a city which had been destroyed, even to her foundations? He said, How shall God quicken this *city*, after she hath been dead? And God caused him to die for an hundred years, and afterwards raised him to life. And God said, How long hast thou tarried *here*? He answered, A day, or part of a day. God said, Nay, thou hast tarried *here* an hundred years. Now look on thy food and thy drink, they are not yet corrupted ; and look on thine ass : and this *have we done* that we might make thee a sign unto men. And look on the bones *of thine ass*, how we raise them, and afterwards clothe them with flesh. And when *this* was shown unto him, he said, I know that God is able to do all things.

CHAPTER III.—(SELECTIONS.)

ENTITLED, THE FAMILY OF IMRAN ; REVEALED AT MEDINA.

In the name of the most merciful God.

A. L. M. There is no God but God, the living, the self-subsisting : He hath sent down unto thee the book *of the Korân* with truth, confirming that which was *revealed* before it ; for he had formerly sent down the law and the gospel, a direction unto men ; and he had also sent down

the distinction *between good and evil*. Verily those who believe not the signs of God, shall suffer a grievous punishment ; for God is mighty, able to revenge. . . . Verily the *true* religion in the sight of God is Islâm ; and they who had received the scriptures dissented not *therefrom*, until after the knowledge *of God's unity* had come unto them, out of envy among themselves ; but whosoever believeth not in the signs of God, verily God will be swift in *bringing him to account*. If they dispute with thee, say, I have resigned myself unto God, and he who followeth me *doth the same* : and say unto them who have received the scriptures, and to the ignorant, Do ye profess *the religion of Islâm* ? Now if they embrace Islâm, they are surely directed ; but if they turn their backs, verily unto thee *belongeth preaching only* ; for God regardeth his servants. And unto those who believe not in the signs of God, and slay the prophets without a cause, and put those men to death who teach justice ; denounce unto them a painful punishment. . . . *Remember* when the wife of Imrân said, Lord, verily I have vowed unto thee that which is in my womb, to be dedicated *to thy service* : accept *it* therefore of me ; for thou art he who heareth and knoweth. And when she was delivered of it, she said, Lord, verily I have brought forth a female (and God well knew what she had brought forth), and a male is not as a female : I have called her Mâry ; and I commend her to thy protection, and *also* her issue, against Satan driven away with stones. Therefore the Lord accepted her with a gracious acceptance, and caused her to bear an excellent offspring. And Zacharias took care of *the child* ; whenever Zacharias went into the chamber to her, he found provisions with her ; *and* he said, O Mary, whence hadst thou this ? She answered, This is from God : for God provideth for whom he pleaseth without measure. There Zacharias called on his Lord, *and* said, Lord, give me from thee a good off-

spring, for thou art the hearer of prayer. And the angels called to him, while he stood praying in the chamber, *saying*, Verily God promiseth thee *a son named* John, who shall bear witness to the Word *which cometh* from God ; an honourable person, chaste, and one of the righteous prophets. He answered, Lord, how shall I have a son, when old age hath overtaken me, and my wife is barren ? *The angel* said, So God doth that which he pleaseth. *Zacharias* answered, Lord, give me a sign. *The angel* said, Thy sign shall be, that thou shalt speak unto no man for three days, otherwise than by gesture : remember thy Lord often, and praise *him* evening and morning. And when the angels said, O Mary, verily God hath chosen thee, and hath purified thee, and hath chosen thee above *all* the women of the world : O Mary, be devout towards thy Lord, and worship, and bow down with those who bow down. This is a secret history : we reveal it unto thee, although thou wast not present with them when they threw in their rods *to cast lots* which of them should have the education of Mary ; neither wast thou with them, when they strove among themselves. When the angels said, O Mary, verily God sendeth thee good tidings, *that thou shalt bear* the Word, *proceeding* from himself ; his name shall be Christ Jesus the son of Mary, honourable in this world and in the world to come, and *one* of those who approach near *to the presence of God* ; and he shall speak unto men in the cradle, and when he is grown up ; and he shall be *one* of the righteous : she answered, Lord, how shall I have a son, since a man hath not touched me ? *The angel* said, So God createth that which he pleaseth : when he decreeth a thing, he only saith unto it, Be, and it is : *God* shall teach him the scripture, and wisdom, and the law, and the gospel ; and *shall appoint him his* apostle to the children of Israel ; and *he shall say*, Verily I come unto you with a sign from your Lord ; for I will make before, of clay, as it were the

figure of a bird ; then I will breathe thereon, and it shall become a bird, by the permission of God : and I will heal him that hath been blind from his birth, and the leper : and I will raise the dead by the permission of God : and I will prophesy unto you what ye eat, and what ye lay up for store in your houses. Verily herein will be a sign unto you, if ye believe. And *I come* to confirm the Law which was *revealed* before me, and to allow unto you as lawful, part of that which hath been forbidden you : and I come unto you with a sign from your Lord ; therefore fear God, and obey me.

CHAPTER IV.—(SELECTIONS.)

ENTITLED, WOMEN ; REVEALED AT MEDINA.

In the name of the most merciful God.

O MEN, fear your Lord, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men and women : and fear God by whom ye beseech one another ; and *respect* women *who have borne you*, for God is watching over you. And give the orphans *when they come to age* their substance ; and render *them* not in exchange bad for good : and devour not their substance, *by adding it* to your substance ; for this is a great sin. And if ye fear that ye shall not act with equity towards orphans *of the female sex*, take in marriage of such *other* women as please you, two, or three, or four, *and not more*. But if ye fear that ye cannot act equitably *towards so many*, marry one *only*, or the slaves which ye shall have acquired. This will be easier, that ye swerve not *from righteousness*. And give women their dowry freely ; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage. And give not unto those who are weak of understanding, the substance which God hath

appointed you to preserve *for them* ; but maintain them thereout, and clothe them, and speak kindly unto them. And examine the orphans until they attain *the age of marriage* ; but if ye perceive they are able to manage their affairs well, deliver their substance unto them ; and waste it not extravagantly, or hastily, because they grow up. Let him who is rich abstain *entirely from the orphan's estates* ; and let him who is poor take *thereof* according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses *thereof* in their presence : God taketh sufficient account of *your actions*. Men ought to have a part of what *their parents and kindred leave behind them when they die* : and women *also* ought to have a part of what *their parents and kindred leave*, whether it be little, or whether it be much ; a determinate part *is due to them*. And when they who are of kin are present at the dividing of *what is left*, and also the orphans, and the poor ; distribute unto them *some part* thereof ; and *if the estate be too small, at least* speak comfortably unto them. And let those fear *to abuse orphans*, who if they leave behind them a weak offspring, are solicitous for them : let them therefore fear God, and speak that which is convenient. Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames. God hath *thus* commanded you concerning your children. A male shall have as much as the share of two females : but if they be females *only, and above two in number*, they shall have two third parts of what *the deceased* shall leave ; and if there be *but one*, she shall have the half. And the parents of *the deceased* shall have each of them a sixth part of what he shall leave, if he have a child : but if he have no child, and his parents be his heirs, then his mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath, and his

debts *be paid*. Ye know not whether your parents or your children be of greater use unto you. *This is* an ordinance from God, and God is knowing and wise. . . . Who-so among you hath not means sufficient that he may marry free women, who are believers, *let him marry* which such of your maid-servants whom your right hands possess, as are true believers; for God well knoweth your faith. Ye are the one from the other: therefore marry them with the consent of their masters; and give them their dower according to justice; *such as are* modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which *is appointed* for the free women. *This is allowed* unto him among you, who feareth to sin *by marrying free women*; but if ye abstain *from marrying slaves, it will be* better for you; God is gracious and merciful. . . . Verily we have revealed *our will* unto thee, as we have revealed *it* unto Noah and the prophets who succeeded him; and *as* we revealed *it* unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and unto Jesus, and Job, and Jonas, and Aaron, and Solomon; and *we have given thee the Korân, as* we gave the Psalms unto David: *some apostles have we sent*, whom we have formerly mentioned unto thee; and *other apostles have we sent*, whom we have not mentioned unto thee; and God spake unto Moses, discoursing *with him*; apostles declaring good tidings, and denouncing threats, lest men should have an argument *of excuse* against God, after the apostles *had been sent unto them*; God is mighty and wise. God is witness of that *revelation* which he hath sent down unto thee; he sent it down with his *special knowledge*: the angels also are witnesses *thereof*; but God is a sufficient witness. They who believe not, and turn aside *others* from the way of God, have erred in a wide mistake. Verily those who believe not, and act unjustly, God will by no means

forgive, neither will he direct them into *any other* way than the way of hell ; they shall remain therein for ever : and this is easy with God. O men, now is the apostle come unto you, with truth from your Lord ; believe therefore, *it will be* better for you. But if ye disbelieve, verily unto God *belongeth* whatsoever *is* in heaven and on earth ; and God is *knowing and* wise. O ye who have received the scriptures, exceed not the just bounds in your religion, neither say of God *any other* than the truth. Verily Christ Jesus the son of Mary is the apostle of God, and his Word, which he conveyed into Mary, and a spirit *proceeding* from him. Believe therefore in God, and his apostles, and say not, *There are* three *Gods* ; forbear *this* ; it will be better for you. God is but one God. Far be it from him that he should have a son ! unto him *belongeth* whatsoever *is* in heaven and on earth ; and God is a sufficient protector. Christ doth not proudly disdain to be a servant unto God ; neither the angels who approach near *to his presence* : and whoso disdaineth his service, and is puffed up with pride, *God* will gather them all to himself, *on the last day*.

CHAPTER XII.

ENTITLED, JOSEPH ; REVEALED AT MECCA.

In the name of the most merciful God.

AL. R. These are the signs of the perspicuous book ; which we have sent down in the Arabic tongue, that peradventure ye might understand. We relate unto thee a most excellent history, by revealing unto thee this Korân, whereas thou wast before *one* of the negligent. When Joseph said unto his father, O my father, verily I saw *in my dream* eleven stars, and the sun and the moon ; I saw them make obeisance unto me. Jacob said, O my child, tell not thy vision to thy brethren, lest they devise some plot against

thee; for the devil is a professed enemy unto man; and thus, *according to thy dream*, shall thy Lord choose thee, and teach thee the interpretation of *dark* sayings, and he shall accomplish his favour upon thee and upon the family of Jacob, as he hath formerly accomplished it upon thy fathers Abraham and Isaac; for thy Lord *is* knowing and wise. Surely in *the history of* Joseph and his brethren there are signs of *God's providence* to the inquisitive; when they said *to one another*, Joseph and his brother are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment. *Wherefore* slay Joseph, or drive him into some *distant or desert part of the earth*, and the face of your father shall be cleared towards you; and ye shall afterwards be people of integrity. One of them spoke and said, Slay not Joseph, but throw him to the bottom of the well; and some travellers will take him up, if ye do *this*. They said *unto Jacob*, O father, why dost thou not entrust Joseph with us, since we are sincere *well-wishers* unto him? Send him with us to-morrow, *into the field*, that he may divert himself, and sport, and we will be his guardians. *Jacob* answered, It grieveth me that ye take him away; and I fear lest the wolf devour him, while ye are negligent of him. They said, Surely if the wolf devour him when there are so many of us, we shall be weak indeed. And when they had carried him with them, and agreed to set him at the bottom of the well, *they executed their design*: and we sent a revelation unto him, *saying*, Thou shalt *hereafter* declare this their action unto them; and they shall not perceive *thee to be Joseph*. And they came to their father at even, weeping, and said, Father, we went and ran races with one another, and we left Joseph with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth. And they produced his inner garment *stained* with false blood. *Jacob* answered, Nay, but

ye yourselves have contrived the thing for your own sakes : however, patience is most becoming, and God's assistance is to be implored *to enable me to support the misfortune* which ye relate. And certain travellers came, and sent one to draw water for them : and he let down his bucket, and said, Good news ! this is a youth. And they concealed him, *that they might sell him* as a piece of merchandise : but God knew that which they did. And they sold him for a mean price, for a few pence, and valued him lightly. And the Egyptian who bought him said to his wife, Use him honourably ; peradventure he may be serviceable to us, or we may adopt him for our son. Thus did we prepare an establishment for Joseph in the earth, and we taught him the interpretation of *dark sayings* : for God is well able to effect his purpose ; but the greater part of men do not understand. And when he had attained his age of strength, we bestowed on him wisdom and knowledge ; for thus do we recompense the righteous. And she, in whose house he was, desired him to lie with her ; and she shut the doors and said, Come hither. He answered, God forbid ! verily my lord hath made my dwelling *with him* easy ; and the ungrateful shall not prosper. But she resolved within herself *to enjoy* him, and he would have resolved *to enjoy* her, had he not seen the evident demonstration of his Lord. So we turned away evil and filthiness from him, because he was one of our sincere servants. And they ran *to get one before the other* to the door ; and she rent his inner garment behind. And they met her lord at the door. She said, What *shall be* the reward of him who seeketh *to commit* evil in thy family, but imprisonment, and a painful punishment ? And Joseph said, She asked me to lie with her. And a witness of her family bore witness, *saying*, If his garment be rent before, she speaketh truth, and he is a liar ; but if his garment be rent behind, she lieth, and he is a speaker of truth. And when

her husband saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex*; for surely your cunning is great. O Joseph, take no farther notice of this *affair*: and thou, O *woman*, ask pardon for thy crime, for thou art a guilty person. And certain women said *publicly* in the city, The nobleman's wife asked her servant to lie with her: he hath inflamed her breast with his love; and we perceive her *to be* in a manifest error. And when she heard of their subtle behaviour, she sent unto them, and prepared a banquet for them, and she gave to each of them a knife; and she said *unto Joseph*, Come forth unto them. And when they saw him they praised him greatly; and they cut their own hands, and said, O God! this is not a mortal; he is no other than an angel, deserving the highest respect. And *his mistress* said, This is he for whose sake ye blamed me: I asked him to lie with me, but he hath constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made *one* of the contemptible. *Joseph* said, O Lord, a prison is more eligible unto me than *the crime* to which they invite me; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become *one* of the foolish. Wherefore his Lord heard him, and turned aside their snare from him; for he *both* heareth *and* knoweth. And it seemed good unto them, *even* after they had seen the signs of *his innocence*, to imprison him for a time. And there entered into the prison with him two of *the king's* servants. One of them said, It seemed to me *in my dream* that I pressed wine out of grapes. And the other said, It seemed unto me *in my dream* that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of *our dreams*, for we perceive that thou art a beneficent person. *Joseph* answered, No food, wherewith ye may be nourished, shall come unto you, but I will declare

unto you the interpretation thereof before it come unto you. This *knowledge is a part* of that which my Lord hath taught me : for I have left the religion of the people who believe not in God, and who deny the life to come ; and I follow the religion of my fathers, Abraham, and Isaac, and Jacob. It is not *lawful* for us to associate anything with God. This *knowledge of the divine unity hath been given us* of the bounty of God towards us, and towards mankind ; but the greater part of men are not thankful. O my fellow-prisoners, are sundry lords better, or the only *true* and mighty God ? Ye worship not, besides him, other than the names which ye have named, ye and your fathers, concerning which God hath sent down no authoritative proof : yet judgment *belongeth* unto God alone ; *who* hath commanded that ye worship none besides him. This is the right religion ; but the greater part of men know *it* not. O my fellow-prisoners, verily the one of you shall serve wine unto his lord, *as formerly* ; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed concerning which ye seek to be informed. And *Joseph* said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of *Joseph* unto his lord ; wherefore he remained in the prison some years. And the king of *Egypt* said, Verily I saw *in my dream* seven fat kine, which seven lean kine devoured, and seven green ears of *corn*, and other *seven* withered ears. O nobles, expound my vision unto me, if ye be *able to* interpret a vision. They answered, *They are* confused dreams. And *Joseph's fellow-prisoner* who had been delivered, said (for he remembered *Joseph* after a certain space of time), I will declare unto you the interpretation thereof ; wherefore let me go *unto the person who will interpret it unto me*. And he went to the prison, and said, O *Joseph*, thou

man of veracity, teach us *the interpretation* of seven fat kine, which seven lean kine devoured, and of seven green ears of corn ; and other seven withered ears, which the king saw in his dream ; that I may return unto the men who have sent me, that peradventure they may understand the same. Joseph answered, Ye shall sow seven years as usual : and the corn which ye shall reap, do ye leave in its ear, except a little whereof ye may eat. Then shall there come, after this, seven grievous years of famine, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept. Then shall there come, after this, a year wherein men shall have plenty of rain, and wherein they shall press wine and oil. And when the chief butler had reported this, the king said, Bring him unto me. And when the messenger came unto Joseph, he said, Return unto thy lord, and ask of him, what was the intent of the women who cut their hands ; for my Lord well knoweth the snare which they laid for me. And when the women were assembled before the king, he said unto them, What was your design when ye solicited Joseph to unlawful love ? They answered, God be praised ! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest : I solicited him to lie with me ; and he is one of those who speak truth. And when Joseph was acquainted therewith, he said, This discovery hath been made, that my lord might know that I was not unfaithful unto him in his absence, and that God directeth not the plot of the deceivers. (XIII.) Neither do I absolutely justify myself ; since every soul is prone unto evil, except those on whom my Lord shall show mercy ; for the Lord is gracious and merciful. And the king said, Bring him unto me : I will take him into my own peculiar service. And when Joseph was brought unto the king, and he had discoursed with him, he said, Thou art this day firmly established with us, and shalt be entrusted

with our affairs. Joseph answered, Set me over the store-houses of the land ; for *I will be* a skilful keeper *thereof*. Thus did we establish Joseph in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish : and certainly the reward of the next life is better, for those who believe and fear God. Moreover Joseph's brethren came, and went in unto him ; and he knew them, but they knew not him. And when he had furnished them with their provisions, he said, Bring unto me your brother, *the son* of your father : do ye not see that I give full measure, and that I am the most hospitable receiver of guests ? But if ye bring him not unto me, there shall be no *corn* measured unto you from me, neither shall ye approach *my presence*. They answered, We will endeavour to obtain him of his father, and we will certainly perform *what thou requirest*. And Joseph said to his servants, Put their money *which they have paid for their corn*, into their sacks, that they may perceive it, when they shall be returned to their family ; peradventure they will come back *unto us*. And when they were returned unto their father, they said, O father, it is forbidden to measure out *corn* unto us *any more, unless we carry our brother Benjamin with us* : wherefore send our brother with us, and we shall have *corn* measured unto us ; and we will certainly guard him *from any mischance*. Jacob answered, Shall I trust him with you *with any better success* than I trusted your brother Joseph with you heretofore ? But God is the best guardian ; and he is the most merciful of those who show mercy. And when they opened their provisions, they found their money had been returned unto them ; and they said, O father, what do we desire *farther* ? this our money hath been returned unto us : we will therefore *return*, and provide corn for our family : we will take care of our brother ; and we shall

receive a camel's burden more *than we did the last time*. This is a small quantity. *Jacob* said, I will by no means send him with you, until ye give me a solemn promise, *and swear* by God that ye will certainly bring him back unto me, unless ye be encompassed *by some inevitable impediment*. And when they had given him their solemn promise, he said, God is witness of what ye say. And he said, My sons, enter not *into the city* by one *and the same* gate; but enter by different gates. But *this precaution* will be of no advantage unto you against *the decree* of God; for judgment belongeth unto God alone: in him do I trust, and in him let those confide who *seek in whom to* put their trust. And when they entered *the city* as their father had commanded them, it was of no advantage unto them against *the decree of* God; *and the same served* only to satisfy the desire of *Jacob's* soul, which he had charged *them to perform*: for he was endued with knowledge of that which we had taught him; but the greater part of men do not understand. And when they entered into the presence of *Joseph*, he received his brother Benjamin as his guest, *and* said, Verily I am thy brother; be not therefore afflicted for that which they have committed *against us*. And when he had furnished them with their provisions, he put *his* cup in his brother Benjamin's sack. Then a crier cried *after them, saying*, O company of travellers, ye are surely thieves. They said (and turned back unto them), What *is it* that ye miss? They answered, We miss the prince's cup: and unto him who shall produce it, *shall be given* a camel's load of corn; and I *will be* surety for the same. *Joseph's brethren* replied, By God, ye do well know that we come not to act corruptly in the land, neither are we thieves. *The Egyptians* said, What shall be the reward of him *who shall appear to have stolen the cup*, if ye be *found* liars? *Joseph's brethren* answered, As to the reward of him in whose sack it shall be found, let him

become a *bondman* in satisfaction for the same : thus do we reward the unjust, *who are guilty of theft*. Then he began by their sacks, before *he searched* the sack of his brother ; and he drew out *the cup* from his brother's sack. Thus did we furnish Joseph with a stratagem. It was not *lawful* for him to take his brother *for a bondman*, by the law of the king of *Egypt*, had not God pleased *to allow it, according to the offer of his brethren*. We exalt to degrees of knowledge and honour whom we please : and *there is one who is* knowing above all those who are endued with knowledge. *His brethren* said, If *Benjamin* be guilty of theft, his brother *Joseph* hath also been guilty of theft heretofore. But Joseph concealed these things in his mind, and did not discover them unto them ; and he said *within himself*, Ye are in a worse condition *than us two* ; and God best knoweth what ye discourse about. They said *unto Joseph*, Noble lord, Verily this *lad* hath an aged father ; wherefore take one of us in his stead ; for we perceive thou art a beneficent person. *Joseph* answered, God forbid that we should take *any other* than him with whom we found our goods ; for then *should* we certainly *be* unjust. And when they despaired of *obtaining Benjamin*, they retired to confer privately together. And the elder of them said, Do ye not know that your father hath received a solemn promise from you, in the name of God ; and how perfidiously ye behaved heretofore towards Joseph ? Wherefore I will by no means depart the land of *Egypt*, until my father give me leave *to return unto him*, or God maketh known his will to me ; for he is the best judge. Return ye to your father, and say, O father, verily thy son hath committed theft ; we bear witness of no more than what we know, and we could not guard against what we did not foresee : and do thou inquire in the city where we have been, and of the company of merchants with whom we are arrived, and *thou wilt find* that we speak

the truth. *And when they were returned, and had thus spoken to their father*, he said, Nay, but rather ye yourselves have contrived the thing for your own sakes : but patience *is* most proper *for me* ; peradventure God will restore them all unto me ; for he *is* knowing *and* wise. And he turned from them and said, Oh ! how am I grieved for Joseph ! And his eyes became white with mourning, he being oppressed with deep sorrow. *His sons* said, By God, thou wilt not cease to remember Joseph, until thou be brought to death's door, or thou be actually destroyed *by excessive affliction*. He answered, I only represent my grief, which I am not able to contain, and my sorrow unto God ; but I know *by revelation* from God that which ye know not. O my sons, go and make inquiry after Joseph and his brother ; and despair not of the mercy of God ; for none despaireth of God's mercy, except the unbelieving people. *Wherefore Joseph's brethren returned into Egypt* : and when they came into his presence they said, Noble *lord*, the famine is felt by us and our family, and we are come with a small sum of money ; yet give us full measure, and bestow *corn* upon us *as* alms ; for God rewardeth the almsgivers. *Joseph* said *unto them*, Do ye know what ye did to Joseph and his brother, when ye were ignorant *of the consequences thereof* ? They answered, Art thou really Joseph ? He replied, I am Joseph ; and this is my brother. Now hath God been gracious unto us. For whoso feareth God, and persevereth with patience, *shall at length find relief* ; since God will not suffer the reward of the righteous to perish. They said, By God, now hath God chosen thee above us ; and we have surely been sinners. *Joseph* answered, Let there be no reproach *cast* on you this day. God forgiveth you ; for he is the most merciful of those who show mercy. Depart ye with this my inner garment, and throw it on my father's face ; and he shall recover his sight : and *then* come unto me with all your family.

And when the company of travellers was departed *from Egypt on their journey towards Canaan*, their father said *unto those who were about him*, Verily I perceive the smell of Joseph : although ye think that I dote. They answered, By God, thou art in thy old mistake. But when the messenger of good tidings was come *with Joseph's inner garment*, he threw it over his face ; and he recovered his eyesight. *And Jacob* said, Did I not tell you that I knew from God that which ye knew not ? They answered, O father, ask pardon of our sins for us, for we have surely been sinners. He replied, I will surely ask pardon for you of my Lord ; for he *is* gracious *and* merciful. And when *Jacob and his family arrived in Egypt*, and were introduced unto Joseph, he received his parents unto him, and said, Enter ye into Egypt, by God's favour, in full security. And he raised his parents to the seat of state, and they, *together with his brethren*, fell down and did obeisance unto him. And he said, O my father, this is the interpretation of my vision, *which I saw* heretofore : now hath the Lord rendered it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought me hither from the desert ; after that the devil had sown discord between me and my brethren : for my Lord is gracious unto whom he pleaseth ; and he *is* the knowing, the wise *God*. O Lord, thou hast given me *a part* of the kingdom, and hast taught me the interpretation of *dark* sayings. The Creator of heaven and earth ! thou art my protector in this world, and in that which is to come : make me to die a Moslem, and join me with the righteous. This is a secret history, which we reveal unto thee, *O Mohammed*, although thou wast not present with the *brethren of Joseph*, when they concerted their design, and contrived a plot *against him*. But the greater part of men, although thou earnestly desire it, will not believe. Thou shalt not demand of them

any reward for *thy publishing the Korân* ; it is no other than an admonition unto all creatures. And how many signs soever *there be of the being, unity, and providence of God* in the heaven and the earth ; they will pass by them, and will retire afar off from them. And the greater part of them believe not in God, without being also guilty of idolatry. Do they not believe that some overwhelming *affliction* shall fall on them, as a punishment from God ; or that the hour of *judgment* shall overtake them suddenly, while they consider not *its approach* ? Say unto those of Mecca, This is my way : I invite *you* unto God, by an evident demonstration ; both I and he who followeth me ; and, praise be unto God ! I am not an idolater. We sent not *any apostles* before thee, except men unto whom we revealed *our will, and whom we chose* out of those who dwelt in cities. Will they not go through the earth, and see what hath been the end of those who hath preceded them ? But the dwelling of the next life shall surely be better for those who fear *God*. Will they not therefore understand ? *Their predecessors were borne with for a time*, until, when *our apostles* despaired of *their conversion*, and they thought that they were liars, our help came unto them, and we delivered whom we pleased ; but our vengeance was not turned away from the wicked people. Verily in the histories of *the prophets and their people* there is an instructive example unto those who are endued with understanding. *The Korân* is not a new invented fiction ; but a confirmation of *those scriptures* which *have been revealed* before it, and a distinct explication of everything *necessary, in respect either to faith or practice*, and a direction and mercy unto people who believe.

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CHAPTER XIX.—(SELECTIONS.)

ENTITLED, MARY ; REVEALED AT MECCA.

In the name of the most merciful God.

. . . . And remember in the book of the *Koràn* the story of Mary ; when she retired from her family to a place towards the east, and took a veil to conceal herself from them ; and we sent our spirit *Gabriel* unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge unto the merciful God, that he may defend me from thee : if thou fearest him, thou wilt not approach me. He answered, Verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot ? *Gabriel* replied, So shall it be : thy Lord saith, This is easy with me ; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us : for it is a thing which is decreed. Wherefore she conceived him : and she retired aside with him in her womb to a distant place ; and the pains of childbirth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a thing forgotten, and lost in oblivion ! And he who was beneath her called to her, saying, Be not grieved : now hath God provided a rivulet under thee ; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat, and drink, and calm thy mind. Moreover if thou see any man, and he question thee, say, Verily I have vowed a fast unto the Merciful ; wherefore I will by no means speak to a man this day. So she brought the child to her people, carrying him in her arms. And they said unto her, O Mary, now hast thou done a strange thing : O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. But she made

signs unto *the child to answer them* ; and they said, How shall we speak to him, who is an infant in the cradle ? *Whereupon the child* said, Verily I am the servant of God ; he hath given me the book *of the gospel*, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be ; and hath commanded me *to observe* prayer, and *to give* alms, so long as I shall live ; and *he hath made me* dutiful towards my mother, and hath not made me proud or unhappy. And peace *be* on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This *was* Jesus, the son of Mary ; the Word of truth, concerning whom they doubt. It is not *meet* for God, that he should have any son : God forbid : When he decreeth a thing, he only saith unto it, Be ; and it is. And verily God is my Lord, and your Lord ; wherefore serve him : this is the right way.

CHAPTER XXIII.

ENTITLED, THE TRUE BELIEVERS ; REVEALED AT MECCA.

In the name of the most merciful God.

(XVIII.) **N**OW are the true believers happy : who humble themselves in their prayer, and who eschew *all* vain discourse, and *who are* doers of alms-deeds ; and who keep themselves from carnal knowledge *of any woman* except their wives, or the *captives* which their right hands possess ; (for *as to them* they shall be blameless : but whoever coveteth any *woman* beyond these, they *are* transgressors : and who acquit themselves faithfully of their trust, and *justly perform* their covenant ; and who observe their *appointed times of* prayer :) these shall be the heirs, who shall inherit paradise ; they shall continue therein for ever. We formerly created man of a finer sort of clay ; afterwards we placed him *in the form of* seed in a sure receptacle : afterwards we made the seed coagulated blood ; and we

formed the coagulated blood into a piece of flesh : then we formed the piece of flesh into bones ; and we clothed those bones with flesh : then we produced the same by another creation. Wherefore blessed be God, the most excellent Creator ! After this shall ye die : and afterwards shall ye be restored to life, on the day of resurrection. And we have created over you seven heavens : and we are not negligent of what we have created. And we send down rain from heaven, by measure ; and we cause it to remain on the earth : we are also certainly able to deprive you of the same. And we cause gardens of palm-trees, and vineyards, to spring forth for you by means thereof ; wherein ye have many fruits, and whereof ye eat. And *we also raise for you* a tree springing from Mount Sinai ; which produceth oil, and a sauce for those who eat. Ye have likewise an instruction in the cattle : we give you to drink of the *milk* which *is* in their bellies, and ye receive many advantages from them ; and of them do ye eat : and on them, and on ships, are ye carried. We sent Noah heretofore unto his people, and he said, O my people, serve God : ye have no God besides him ; will ye not therefore fear *the consequence of your worshipping other gods ?* And the chiefs of the people, who believed not, said, This is no other than a man, as ye are : he seeketh to raise himself to a superiority over you. If God had pleased *to have sent a messenger unto you*, he would surely have sent angels : we have not heard this of our forefathers. Verily he is no other than a man *disturbed* with frenzy : wherefore wait concerning him for a time. *Noah* said, O Lord, do thou protect me ; for that they accuse me of falsehood. And we revealed *our orders* unto him, *saying*, Make the ark in our sight ; and *according to* our revelation. And when our decree cometh *to be executed*, and the oven shall boil *and pour forth water*, carry into it of every *species of animals* one pair ; and also thy family, except

such of them on whom a previous sentence of *destruction* hath passed : and speak not unto me in behalf of those who have been unjust ; for they *shall be* drowned. And when thou and they who *shall be* with thee, shall go up into the ark, say, Praise be unto God, who hath delivered us from the ungodly people ! And say, O Lord, cause me to come down *from this ark* with a blessed descent ; for thou art best able to bring me down *from the same with safety*. Verily herein *were signs of our omnipotence* ; and we proved *mankind thereby*. Afterwards we raised up another generation after them ; and we sent unto them an apostle from among them, *who said*, Worship God : ye have no God besides him ; will ye not therefore fear *his vengeance* ? And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are ; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink : and if ye obey a man like unto yourselves, ye will surely be sufferers. Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth *alive from your graves* ? Away, away with that ye are threatened with ! There is *no other* besides our present life : we die, and we live ; and we shall not be raised again. This is no other than a man, who deviseth a lie concerning God : but we will not believe him. *Their apostle* said, O Lord, defend me ; for they have accused me of imposture. *God* answered, After a little while they shall surely repent *their obstinacy*. Wherefore a severe punishment was justly inflicted on them, and we rendered them *like the refuse which is carried down by a stream*. Away therefore with the ungodly people ! Afterwards we raised up other generations after them. No nation shall be punished before their determined time ; neither shall they be respite*d after*.

Afterwards we sent our apostles, one after another. So often as their apostle came into any nation they charged him with imposture : and we caused them successively to follow one another *to destruction* ; and we made them *only subjects of* traditional stories. Away therefore with the unbelieving nations ! Afterwards we sent Moses, and Aaron his brother, with our signs and manifest power, unto Pharaoh and his princes : but they proudly refused *to believe on him* ; for they were a haughty people. And they said, Shall we believe on two men like unto ourselves ; whose people are our servants ? And they accused them of imposture : wherefore they became of *the number of* those who were destroyed. And we heretofore gave the book *of the law* unto Moses, that *the children of Israel* might be directed *thereby*. And we appointed the son of Mary, and his mother, for a sign : and we prepared an abode for them in an elevated part of the earth, being *a place of quiet and security, and watered with running springs*. O apostles, eat of those things which are good ; and work righteousness : for I well know that which ye do. This your religion is one religion ; and I am your Lord : wherefore fear me. But *men* have rent the affair of their *religion* into various sects : every party rejoiceth in that which they follow. Wherefore leave them in their confusion, until a certain time. Do they think that we hasten unto them the wealth and children which we have abundantly bestowed on them, for their good ? But they do not understand. Verily they who stand in awe, for fear of their Lord, and who believe in the signs of their Lord, and who attribute not companions unto their Lord : and who give that which they give *in alms*, their hearts being struck with dread, for that they must return unto their Lord : these hasten unto good, and are foremost to *obtain* the same. We will not impose any difficulty on a soul, except according to its ability ; with us *is* a book, which

speaketh the truth; and they shall not be injured. But their hearts are *drowned* in negligence, as to this *matter*; and they have works different from those *we have mentioned*; which they will continue to do, until, when we chastise such of them as enjoy an affluence of fortune, by a *severe* punishment, behold, they cry aloud for help: *but it shall be answered them*, Cry not for help to-day: for ye shall not be assisted by us. My signs were read unto you, but ye turned back on your heels: proudly elating yourselves because of *your possessing the holy temple*; discoursing together by night, and talking foolishly. Do they not therefore attentively consider that which is spoken *unto them*; whether a *revelation* is come unto them which came not unto their forefathers? Or do they not know their apostle; and therefore reject him? Or do they say, He is a madman? Nay, he hath come unto them with the truth; but the greater part of them detest the truth. If the truth had followed their desires, verily the heavens and the earth, and whoever therein *is*, had been corrupted. But we have brought them their admonition; and they turn aside from their admonition. Dost thou ask of them any maintenance *for thy preaching*? since the maintenance of the Lord is better; for he is the most bounteous provider. Thou certainly invitest them to the right way: and they who believe not in the life to come, do surely deviate from *that* way. If we had had compassion on them, and had taken off from them the calamity which had befallen them, they would surely have more obstinately persisted in their error, wandering *in confusion*. We formerly chastised them with a punishment: yet they did not humble themselves before their Lord, neither did they make supplications *unto him*; until, when we have opened upon them a door, from which a severe punishment *hath issued*, behold, they are driven to despair thereat. It is *God* who hath created in you *the senses of hearing and of sight, that ye may*

perceive our judgments, and hearts, *that ye may seriously consider them* ; yet how few of you give thanks ! It is he who hath produced you in the earth ; and before him shall ye be assembled. It is he who giveth life, and putteth to death ; and to him *is to be attributed* the vicissitude of night and day : do ye not therefore understand ? But the *unbelieving Meccans* say as *their* predecessors said : they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life ? We have already been threatened with this, and our fathers also heretofore : this is nothing but fables of the ancients. Say, Whose is the earth, and whoever therein *is* ; if ye know ? They will answer, God's. Say, Will ye not therefore consider ? Say, Who is the Lord of the seven heavens, and the Lord of the magnificent throne ? They will answer, *They are* God's. Say, Will ye not therefore fear *him* ? Say, In whose hand is the kingdom of all things ; who protecteth *whom he pleaseth*, but is himself protected of none ; if ye know ? They will answer, *In* God's. Say, How therefore are ye bewitched ? Yea, we have brought them the truth ; and they are certainly liars *in denying the same*. God hath not begotten issue ; neither is there any *other* god with him : otherwise every god had surely taken away that which he had created ; and some of them had exalted themselves above the others. Far be that from God, which they affirm of *him* ! He knoweth that which is concealed, and that which is made public : wherefore far be it from him *to have those sharers in his honour*, which they attribute to him ! Say, O Lord, if thou wilt surely cause me to see *the vengeance* with which they have been threatened ; O Lord, set me not among the ungodly people : for we are surely able to make thee to see that with which we have threatened them. Turn aside evil with that which is better : we well know *the calumnies* which they utter *against thee*. And say, O Lord,

I fly unto thee for refuge, against the suggestions of the devils: and I have recourse unto thee, O Lord, *to drive them away*, that they be not present with me. *The gainsaying of the unbelievers ceaseth not* until, when death overtaketh any of them, he saith, O Lord, suffer me to return *to life*, that I may do that which is right; in *professing the true faith* which I have neglected. By no means. Verily these are the words which he shall speak: but behind them there shall be a bar, until the day of resurrection. When therefore the trumpet shall be sounded, there shall be no relation between them *which shall be regarded* on that day; neither shall they ask *assistance* of each other. They whose balances shall be heavy *with good works*, shall be happy: but they whose balances shall be light, are those who shall lose their souls, *and* shall remain in hell for ever. The fire shall scorch their faces, and they shall writhe their mouths therein *for anguish: and it shall be said unto them*, Were not my signs rehearsed unto you; and did ye not charge them with falsehood? They shall answer, O Lord, our unhappiness prevailed over us, and we were people who went astray. O Lord, take us forth from this *fire*; if we return *to our former wickedness*, we shall surely be unjust. *God* will say *unto them*, Be ye driven away with ignominy thereinto: and speak not unto me *to deliver you*. Verily there were a party of my servants, who said, O Lord, we believe: wherefore forgive us, and be merciful unto us; for thou art the best of those who show mercy. But ye received them with scoffs, so that they suffered you to forget my admonition, and ye laughed them to scorn. I have this day rewarded them, for that they suffered *the injuries ye offered them* with patience: verily they enjoy great felicity. *God* will say, What number of years have ye continued on earth? They will answer, We have continued *there* a day, or part of a day: but ask those who keep account. *God* will say, Ye

have tarried but a little, if ye knew *it*. Did ye think that we had created you in sport, and that ye should not be brought again before us? Wherefore let God be exalted, the King, the Truth! There is no God beside him, the Lord of the honourable throne.

CHAPTER LXXVI.

ENTITLED, MAN; REVEALED AT MECCA.

In the name of the most merciful God.

DID there not pass over man a *long* space of time; during which he was a thing not worthy of remembrance? Verily we have created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see. We have surely directed him in the way; whether *he be* grateful or ungrateful. Verily we have prepared for the unbelievers chains, and collars, and burning fire. But the just shall drink of a cup *of wine*, mixed with *the water of* Cafur, a fountain whereof the servants of God shall drink; they shall convey the same by channels *whithersoever they please*. *These* fulfil *their* vow, and dread the day, the evil whereof will disperse itself far abroad; and give food unto the poor, and the orphan, and the bondman, for his sake, *saying*, We feed you for God's sake only: we desire no recompense from you, nor any thanks: verily we dread, from our Lord, a dismal *and* calamitous day. Wherefore God shall deliver them from the evil of that day, and shall cast on them brightness of countenance, and joy, and shall reward them, for their patient persevering, with a garden, and silk *garments*: therein shall they repose themselves on couches; they shall see therein neither sun nor moon: and the shades thereof *shall be* near *spreading* above them, and the fruit thereof shall hang low, so as to be easily gathered. And *their attendants* shall go round about unto them, with vessels of silver, and goblets: the bottles shall be bottles of silver *shining like glass*; they shall determine

the measure thereof *by their wish*. And therein shall they be given to drink of a cup of wine, mixed with *the water of Zanjebil*, a fountain in *paradise* named Salsabil : and youths, which shall continue *for ever in their bloom*, shall go round *to attend* them ; when thou seest them, thou shalt think them *to be* scattered pearls : and when thou lookest, there shalt thou behold delights, and a great kingdom. Upon them *shall be* garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver : and their Lord shall give them to drink of a most pure liquor ; *and shall say unto them*, Verily this is your reward : and your endeavour is gratefully accepted. Verily we have sent down unto thee the Korân, by a *gradual* revelation. Wherefore patiently wait the judgment of the Lord ; and obey not any wicked person or unbeliever among them. And commemorate the name of thy Lord, in the morning and in the evening : and *during some part* of the night worship him, and praise him a long *part of the* night. Verily these *men* love the transitory *life*, and leave behind them the heavy day of *judgment*. We have created them, and have strengthened their joints ; and when we please, we will substitute *others* like unto them, in their stead. Verily this *is* an admonition : and whoso willeth, taketh the way unto his Lord : but ye shall not will, unless God willeth ; for God is knowing *and* wise. He leadeth whom he pleaseth into his mercy : but for the unjust hath he prepared a grievous punishment.

CHAPTER CXII.

ENTITLED, THE DECLARATION OF GOD'S UNITY ; WHERE IT
WAS REVEALED IS DISPUTED.

In the name of the most merciful God.

SAY, *God* is one God ; the eternal God : he begetteth not, neither is he begotten : and there is not any one like unto him.

[May, 1885.]

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